The PRIEST

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OUR SUNDAY VISITOR, HUNTINGTON, INDIANA

Currente Calamo

—:—

Atomic Jitters

THE advent of the atom bomb gives one a strange feeling of uncertainty about life. We have that curious feeling that must be had by those who live at the base of an active volcano. Being a mite cynical about the probability (or even possibility) of perpetual peace in this land of thorns and sweat, knowing that we have had at least one war during every fifty years of our national history, knowing too that the next war will be the last—well, what do you make of it? It is like a throwback to apostolic times when Christians felt that the end of creation was momentarily imminent.

There may be, there must be other ways of looking at matters, but to us it seems we could get along tolerably well with the British Empire, with France, Scandinavia, and China. All these people think in patterns that are fundamentally our own. We share a basic ethic. It is Russia that remains the question mark, unpredictable and unscrupulously imperialistic. To quote a recent issue of the Philadelphia **Record**, "with the single exception of the outrageous British interference in Java, all the armed conflict in the world today stems from Communist sources . . .

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"Most Americans want to forget the atom bomb, not use it.

"But they know the William Fosters and Earl Browders are carbon copies of the new 'Democrats' in Iran, the 'agrarians' in Red China, the Partisans in Yugoslavia.

"They know it was the Communists who divided France in 1940, with the Communist leader, Thorez, deserting the French Army and fleeing to Moscow."

(We have heard, too, that French pressure on the Spanish Government is Moscow-dictated.)

"Most Americans," says **The Record**, "would be for sharing the atomic 'know how' with Russia tomorrow, if Russia's own actions did not make them fear that atomic power might be turned against them."

Eugenics to the Rescue

IN this connection, the Associated Press recently carried a dispatch that spoke of 'test-tube babies' proposed to a Congressional committee as atom bomb guardians.

Fathers of these infants, who would become custodians of the atom bomb after they laid aside their rattles, would be "United Nations leaders selected by the best qualified eugenists." The mothers would be "women of the finest eugenic value, heredity, health," "and would be leaders in achievement." The babies would be reared under United Nations chaperonage, would be educated in the best schools of all the nations, and would owe allegiance to the United Nations," etc.

"We've considered everything else, so why not this?" was the

THE PRIEST **FEBRUARY, 1946** **VOL. 2, NO. 2**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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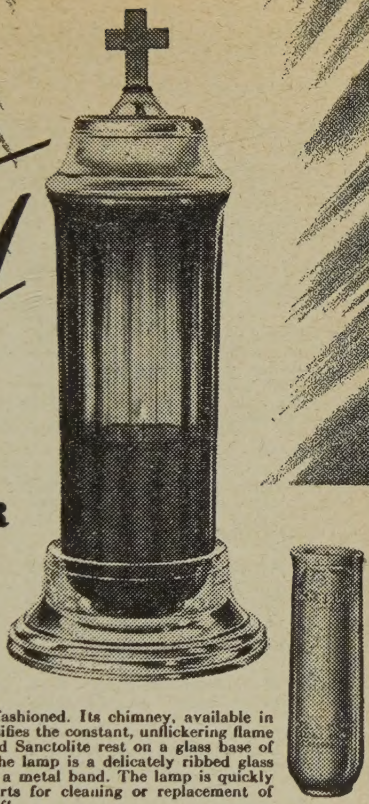

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jocular comment made by one member of the House Military Affairs Committee, which has been grappling for weeks with atom bomb control legislation.

Joking aside, the world is in a bad way. Many an instruction to the people could be centered on the uncertainty of life in view of recent developments, and the imperative need of living always on good terms with God.

Vocations in Detroit

THE Passionist Father Matthew Vetter, whose article on the St. John Bosco Club appeared in our March issue, tells us that thirty-two last year Club boys from his group in Detroit entered seminaries last fall. Seventeen boys entered the diocesan preparatory seminary. The others entered various seminaries of religious orders. He had about 125 in his group last year.

Those who are interested in this work can get information from Father Vetter at the Passionist Monastery, 5700 North Harlem Avenue, Chicago 31.

Are the Strikes Communist Inspired?

ACCORDING to one who knows, the strike situation presents little or no common pattern. For instance, we have some which are little more than glorified post-war vacations, accentuated by accumulated grievances. At the other extreme, we have had one of our rare political strikes—the one-day tie-up of shipping by Joseph Cur-

(Continued on page 68)

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the PRIEST

Vol. II FEBRUARY, 1946 No. 2

Building for America

"The home is the child's first classroom"

Written especially for The Priest by John Edgar Hoover

THE materialistic viewpoint which influences the thoughts of many in our nation must be eliminated if we are to successfully prepare the youth of today for the problems of tomorrow. We must bring back into our way of life a knowledge of first principles and a regard for common decency. We must immediately declare war against those forces that are leading our youths into the abyss of crime.

If society is to search for means by which youth will choose righteousness instead of crime, then society must concern itself about the true position of the home in our everyday life. A home cannot be a mere inanimate object. Within its walls a love of God, a respect for law and a regard for human rights must not only be taught but practiced. The home is the natural abode of the family. Communities are simply groups of families. Cities and countries are groups of communities all resting upon the home as the common base.

From the home come presidents, governors, judges, teachers and preachers of the Word of God. From the home also come criminals—men and women, boys and girls, who have an utter disrespect for law and order and a lack of basic morality.

Secure Home Front

In our time we have experienced the necessity of engaging in a tremendous war against the forces of Axis evil. It is my hope that the false philosophies of life which we fought against in that war will forever vanish from the face of the earth. While we were engaged in that bitter global struggle, what provisions did we make to secure our home

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Mr. Hoover is Director of the Federal Bureau of Investigation, United States Department of Justice.

front against the forces of evil? Can we examine the fabric of our society here at home and conclude that we, as members of that society, have done everything in our power to teach ethical values and the true meaning of morality? Have we strengthened the structure of American life by making the home something more than a shelter for the family?

Some of the answers to these questions may be rather startling. During the 1944 calendar year, the Federal Bureau of Investigation examined 488,979 arrest records, as evidenced by fingerprint cards, in order to obtain data concerning the age, sex, race, and previous criminal history of the persons represented. The compilation has been limited to instances of arrests for violations of state laws and municipal ordinances. In other words, fingerprint cards representing arrests for violations of Federal laws or representing commitments to any type of penal institution have been excluded from this tabulation. This tabulation obviously does not include all persons arrested since there are individuals taken into custody for whom no fingerprint cards are forwarded to Washington. As a result of this tabulation, age 17 was the predominating age group among arrested persons and was followed by ages 18, 19, 21 and 22 in the order indicated.

A comparison of the 1944 data with the figures for 1941, the last peacetime year, reflects that the arrests of boys under 18 were up 18.8 percent in 1944, and arrests of girls under 21 showed a 134.0 per cent rise, indicating we still have an abnormally high level of juvenile delinquency. With the passing of each hour during 1944, more than 158 serious crimes were reported to local police authorities in the United States. Each day, on the average, brought 28 felonious killings, 30 rapes, 150 aggravated assaults, and left 120 persons robbed, 555 with their automobiles stolen and the homes or business place of 749 others burglarized. In addition, 2,176 larcenies occurred during the average day, until by the end of the year an estimated 1,393,655 major crimes were registered.

This epidemic of crime and vice which is attempting to destroy the beauty of true American citizenship is our most insidious enemy. It is rather alarming to note that a great number of American youths are rushing toward the whirlpool of crime. In our social order, law enforcement is accomplishing much good in furnishing protection to law abiding citizens. We are also trying to prevent crime. Our task is hopeless, however, if there is a lack of cooperation from the parents of the nation upon whose shoulders rests the responsibility to build character.

Epidemic of Crimes

On our battlefront against crime, the home must play a

most important part. The home is the first laboratory for good citizenship. It is the basic unit in our society. A home should be normal and healthy. It should be the medium for teaching ideals of conduct that will make our children law abiding, law respecting and law venerating. Parents may build a home for good or for evil. If they build for evil, their children will become living examples of neglect and faflure which will cause America to face a continuation of crime and corruption. Upon the shoulders of parents rest great duties and responsibilities. They have been designated by the Almighty as guardians and protectors of their children. They have the grave responsibility of developing the minds, hearts and souls of their children with the knowledge and love of God and country.

First Classroom

The home is the child's first classroom. Here, in an atmosphere of love and understanding, the child should be molded in body and mind into the type of citizen who will be a credit to the nation. A child is not a brute animal. Almighty God has blessed each child with a soul. In his formative years the child's spiritual faculties may be nurtured for good or for evil. If parents take the time and effort to train a youngster for good, America will have the blessed advantage of knowing another excellent citizen. As additional years enlarge a child's faculties of thought and volition, the environment of the home and the principles taught therein will have a very definite bearing on the youngster's future course of action.

I cannot agree that a delinquent youngster is entirely responsible for his actions. When we deal with youth we are dealing with immature individuals. If a youngster commits crimes you can be certain that somewhere in the past his parents failed in their fundamental responsibilities. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality and many other parental delinquencies. The case of George is a typical example. At the age of 13 George was tampering with parking meters and stealing from five-and-ten-cent stores. At the age of 14 he was arrested for stealing from parked automobiles. He had become a serious truancy problem and had been breaking school windows. As a result, he was placed on probation by the juvenile court. Two months later, he was apprehended for stealing 200 pennies from a gasoline station.

Parents Are Blamable

After spending six days in jail for this theft, George was placed in a receiving home and subsequently was put on probation at the request of his parents. George continued his offensive activities and was committed to an industrial home. After commitment, he ran away

from the home and burglarized an apartment and a drugstore. Police returned him to the institution but in two months he effected a second escape. He was picked up for vagrancy in a distant state.

George was sentenced to 5 years, 2 months and a day for truancy and shoplifting. A short time after his last commitment to a training school for boys, he was transferred to another reformatory. He escaped from this institution but was recaptured the same day. It has been necessary to place George under constant discipline at the reformatory. He has been punished on occasions for destroying property, refusing to work, wasting of food, and using obscene language. On three or four occasions he slashed his wrists in an effort to be removed from isolation.

It was learned that the boy's father assumed little responsibility toward rearing his children. George's mother, who apparently asserted little influence, was always ready to protect and shield the youngster when he was in trouble. The youth never learned the meaning of responsibility. Because of his mother's defense of his every action, George never learned to recognize the difference between right and wrong. As a result of his parents' laxness, the boy had no interest in religion. In analyzing the full facts in this case, it would appear that the absence of understanding at home, coupled with a lack of discipline, control, and guidance by his parents were some of the causes that led the boy into difficulties.

In analyzing this case and many other cases involving youngsters, I am led to the conclusion that when youth commits a crime it is usually because older persons have committed a greater crime. One of the principal factors in the disregard by youth for law lies in an equal or greater disregard for law and order on the part of the adults of our generation. When a youngster begins to show a disregard for law and order, you can be sure that he has learned something of that attitude at home or that those in his home failed to keep him in the right company and isolated from bad example.

Look to the Home

If we are to carry on a campaign of education to build for America, let us first look to the home where the first concepts of true citizenship must be taught. The home must be attractive for both parents and children. An increase in detracting influences from other sources will lessen the strength of the family circle. Unguided and unsupervised children result when mothers and fathers are too busy with other things to discharge the duties placed upon them by parenthood. A youngster needs attention, care, love and interest, and the parents' duty to provide them cannot be delegated to someone else. Many parents are allowing

the reins to slip from their hands. They have allowed their own personal pleasures to become uppermost! they have allowed the spirit of family discipline to become weakened.

Discipline must be re-established in the American home. It is about time we resurrected that standard of discipline which was instrumental in giving this country its rugged, stalwart honesty of purpose, its determination and its achievements. Let us get back to that type of parental discipline which did so much to create law abiding, successful, and forward-looking citizens. If we examine the early history of this nation, we can find phases of thought and action that may be catalogued as distinctly American. Among these elements was a respect for law and order, for orderly processes of government, and for ethical forms of behavior. Obedience to the laws of God signified obedience to the established laws of our Democracy in those days, and we are sadly in need of a revival of this basic spirit. There must be a rebirth of that spirit if we are to continue to build against those evil forces which are attempting to destroy the structure of our society.

It is a bitter experience to read case after case involving youthful criminals. Broken homes, neglectful parents, incompatibility in the home, absenteeism, immorality, lack of discipline, indifference, desertion, lack of religious training, and a score of other reasons are all strokes on the canvas of youthful crime. I can hold no brief for parents who complain about the difficulties of raising children in an age filled with forces for evil. It would appear that parents are trying to excuse their indifference and negligence by criticizing present-day conditions. I will certainly agree that conditions today are far from ideal but many of the evils and their by-products can be traced to the lack of basic responsibility in the home. As far as I know, there has been no general open declaration of war, no uprising on the part of many parents against the evils that are tempting youth. We cannot point the finger of scorn at our churches and schools. These great institutions, so necessary for our American way of life, are allowed to have in most instances but a brief influence over our children.

Church Hasn't Failed

The church in America today is a great force for good. The fact that some Americans lack moral fortitude does not mean that the church has failed; on the contrary, it has not been given a chance. The great moral wealth of the Ten Commandments, the value of the Sermon on the Mount, and the lessons of love and charity in the words of the Gospel are but seeds which will fall upon barren ground if parents neglect or refuse to teach their children about Almighty God. Let the home divorce itself from religion and

the power that binds man to God will be eliminated. The parents of America can make the future of America as clean, as high minded, and as progressive as they desire it. They can create good homes and bolster them against evil. They can take account of their own stewardship and eliminate negligence and neglect and substitute guidance and love. A home must be able to serve the pliable mind of youth, and in it, youngsters must learn the necessary lessons of good citizenship. Without a strong moral fiber in the nation, there will be internal disruption. If we are to build for America, let us begin now.

The Two Eggs

A novice, seeing two eggs in a basket, took and hid them in his cell. While deliberating as to how he could cook them, his eyes fell upon the sanctuary lamp. Taking a portion of the olive oil and a small piece of wick, he went to his cell and proceeded to fry the eggs. The novice-master, smelling the familiar odor, proceeded to investigate. It did not take him long to discover the culprit who was unaware of having been discovered, for the novice-master decided to refrain from rebuking him until the public chapter of faults in the refectory.

During the "culpa" the young novice confessed his fault: he had stolen two eggs.

"And how," asked the novice-master who was more interested in knowing where the novice had taken the oil from than the eggs, "how did you fry them?"

"I stole the oil from the lamp before the Blessed Sacrament," truthfully answered the novice.

The novice-master could not believe his ears. "What prompted you to commit such a dreadful act?" he asked angrily.

"The devil tempted me," the novice answered.

The silence in the refectory was immense; a sudden gust of wind seemed to sweep through it; a loud noise like a slap was heard and the novice reeled back like one struck. "I had not even thought of it," came a voice from the depths of hell.—**Capuchin Clarion**

Draw Your Own Conclusion

During World War II there was a well known shortage of nickels. The best and most consistent sources of supply were the Coca Cola people and the Catholic Church. Harassed merchants used to flock to the banks on Monday mornings to follow the nickel-loaded curates inside.—Contributed.

Venite, Exultemus Domino

The New Version available for your breviaries

William L. Newton

IN HIS *motu proprio* which serves as introduction to the new Latin translation of the Psalms, Pius XII grants permission for its use by all who are obliged to recite the Divine Office. This permission is made contingent upon the arrangement of the Psalms to conform with the Roman Breviary. We are now informed that this accommodation has been completed, and that before long we may expect to have the new version available for use. This event is of such great moment in the history of our Latin version, and in the history of the Breviary, that it should not be allowed to pass without some remark. In the September issue of *The Priest*, Fr. Lilly has already treated the subject and illustrated the nature of the changes we may expect. We are interested here rather in the practical aspects of the event. While the use of this newly authorized text is at present merely permitted, there can be little doubt that it will, as it should, eventually replace the version we are now reading in the Breviary. It is perhaps not too much to say that this is the intention of the Holy Father; for his words convey something more than permission.

Tenor of Message

We might go so far as to claim that the tenor of the Pope's message is rather one of encouragement to a wide and immediate employment of the new Psalter. Attend to the following points in the *motu proprio*. In the first place, the very undertaking has as its purpose the offering of a more intelligible version of the Psalms in Latin for those who have to recite them so often in the Divine Office. But then, in addition, the Holy Father admits, with what we might take as a polite understatement, that notwithstanding all the corrections made by St. Jerome, our present Vulgate Psalter is not readily understood by all. Further, he adverts to the generally known fact that we now have much more effective means of restoring the original Psalms than were available to the ancients. But it is mainly to the practical good that can come from the new version that he attends. It will lead to the recitation of the Psalms with greater fervor and with better understanding; priests will more readily perceive the meaning intended by the Holy Spirit, and thus be moved to true and genuine piety; in this way all may draw from their recitation, in daily increasing measure, greater light, grace and consolation, and be drawn to emulate the examples of holiness which are found in the Psalms, and be advanced in the disposition of love,

fortitude and penitence to which the Holy Spirit moves us.

These thoughts make up a good part of the *motu proprio* and should leave small doubt that the purpose of the Holy Father is to bring about the actual employment of the new version. From experience we may observe that the encouragement will probably be found necessary.

The Pull of Tradition

It is not likely that this Latin version of the Psalms will at once succeed in overcoming that adherence to the current and traditional text which is the chief hazard of all new biblical translations. In fact this very attachment to a current version is the main reason why Jerome's translation from the Hebrew, which is certainly a better work than the Gallican Psalter, was not accepted into the Vulgate. This same tenacity of the known version explains why the Old Latin Psalms held on so obstinately in various localities. Jerome himself had the principle in view. No less in his time than in ours it so identified the Word of God with the traditional vernacular dress of it that any change, however imperative, met with resentment.

It might not be exact to hold that we have developed the same kind of attachment for the Psalter we are now using, but it is a fact that many of us have been reciting it for years, and have been covering it practically fifty-two times in each of those years. A great many have it almost by heart, and in changing to a new version will find themselves constantly tripping over unfamiliar words and expressions. The recitation of the Psalms will be a slower exercise for all of us. This will be owing in no small part to our familiarity with the rhythm of the Gallican text. This rhythm is of necessity modified in the new Psalter, and at first it is rather likely that we shall not be fully satisfied with the modifications.

Again, the more studious will be inclined to question the replacement of certain terms with what appears at first glance to be merely synonyms. This will be the case especially when the substituted expression is hard to get round with the tongue. What is more, those who have made it a practice to read the Psalms with some understanding will be disturbed often at seeing a new meaning given to a familiar verse or passage, at finding that they have after all not been reading with the proper understanding.

There will, in all likelihood, be many more reasons for hesitation in welcoming this new Latin Psalter. But whatever they may be, it seems at least probable that the Holy Father anticipated some such hesitation when he wrote this encouraging note. That he wishes us to adopt the new version in our saying of the Divine Office should be manifest. He acknowledges that we are departing from the traditional text, and from the readings

found in such abundance in patristic literature. And yet he was willing to authorize this departure in view of the many spiritual advantages he foresaw accruing to priests from the use of the new translation.

Far Reaching Changes

Anyone who merely reads through the new Psalter will observe at once that the changes introduced are both numerous and far reaching. But it is still true that the translators went about their work with a good deal of restraint. They might, for instance, have set aside entirely our present Psalter and have produced a completely new Latin translation, as had already been done by Father Zorell in his *Psalterium ex Hebraeo Latinum.* Or, following a suggestion that has been heard frequently enough, they might have adopted and amended St. Jerome's *Juxta Hebraeos.* In either case they would have gotten much farther away from the style of our present Vulgate Psalter; and in doing so they would have made the transition much more embarrassing than it actually is.

Realizing perhaps that the change to a new Psalter would be shock enough in any case, they have pursued a policy much resembling that which guided our own Confraternity New Testament. They preserve as far as possible the "style, diction and rhythm" of the Gallican Psalter. Their work may be termed the Gallican Psalter brought into conformity with a corrected Hebrew text; or perhaps better, a translation of the corrected Hebrew text cast in the language and style to which we are accustomed in the Gallican Psalter of Jerome.

But whatever the difficulties we must face in relinquishing the Latin Psalter to which we are habituated, and whatever the changes to which we must now become accustomed, there are adequate reasons for our making the transition, and for making it as soon as the new version is available.

Unknown Tongue?

With the Holy Father we must admit, in the first place, that there is a good deal in our present Psalter that we do not understand. An old priest is quoted as saying that he read the Psalms for fifty years in an unknown tongue. That is probably a hyperbole. And yet it is true that the Latin of our current Psalter is far from easy to understand. This is the result of a number of influences that have borne upon its formation. The Latin itself is late and manifests a number of peculiarities that, when not appreciated, hamper us in our understanding of it.

It is further contaminated by the Greek which is its source, and which in turn is cluttered up with numerous hebraisms which have little, and in some cases, no meaning when read in Latin. We are far from contending that our present Psalter is wholly unintelligible; but at the same time

we must frankly allow that it is far from clear. The present writer taught the Psalms for several years to groups of young men in their last year of Theology and he can testify to the difficulty the average student meets in his effort to read them intelligibly. This difficulty, unfortunately, does not clear up with the passage of the years; it rather induces a mind to give up effort to make anything out of the Psalms.

A more serious admission must be made, though perhaps it is not as far reaching as the above. Much of the text we are reading, even though we should understand it, is not fully entitled to be called Scripture. The corruptions in the original Hebrew, the further misinterpretations carried on by the Septuagint, the failure of the Latin to do anything but perpetuate these textual and interpretational errors, the weaknesses in the transmission of the Latin text itself — these and other causes are responsible for the departure of the current text from the sense intended by the hagiographer. In many instances, we may suppose, the studious priest has tried to resolve these misinterpretations by himself or with the aid of good commentaries. But even this effort, however general it might be, will not offset the fact that the meaning conveyed by our Psalter is not always that which was intended by the Holy Spirit. It is, to say the least, a distraction to follow a text that one must correct or discount as he goes along.

Spiritual Benefits

There is a third admission to be made, and this is of the greatest importance. Few of us have derived from our daily contact with the Psalms in their present Latin form the spiritual fruit that might be expected from the Word of God. Here too we must avoid exaggeration. The pious, attentive and devout recitation of the Psalms, even as we now have them, cannot fail to carry our thoughts to things divine. And yet, given the linguistic and textual difficulties we have just discussed, we must all acknowledge that the measure of our benefit from this pious exercise is decidedly limited. Each one knows the extent to which this is true in his own regard; and even at best he will realize that much more fruit might be had from a better version.

When thought is given to these difficulties in our use of the Gallican Psalter, a new version which bids fair to clear up most of them should be welcomed with a degree of enthusiasm. To appreciate the ability of the new Latin text to accomplish all this one should become acquainted with it. And to this end the current edition which can be had in this country might well be in the library of every priest. The limits of this discussion of the subject will permit only the suggestion of a few reasons for thinking that the advantages ex-

pected by the Holy Father will actually be realized.

Problem of Interpretation

Let us regard the new version first of all from its most important aspect, i.e., as an interpretation. It is, as we know, a translation of the Hebrew text. By going directly to the Hebrew the translators get around two of the main sources of error and obscurity in the version we are now using, the Greek and the Latin texts. Enough has already been said about these sources; but let us add that every exegete will admit that they are inferior to the Hebrew Psalter as representatives of the original. There are some good readings in the Septuagint Psalms that are preferable to the Hebrew now in our possession; and these are taken into consideration by the translators. But in general both the Greek and the early Latin versions are inferior. Further, the translators have not bound themselves to the existent Hebrew text; they have applied to it sound principles of criticism in an attempt to recover, as far as our present knowledge will permit, the original reading of the Psalms.

In the available edition of their work the translators indicate in clear footnotes the instances of their variation from the Masoretic Text, and the reasons for their preferring a different reading. Not all scholars will agree with them fully; but on the whole their principles are sound, their methods accurate, and their authority great. The plan of their work and the skill with which it is executed give us a version of the Psalms that is as close to the original as we may be able to get for some time, and one that is immeasurably closer to it than what we are now reading in our Breviary. In this way most of us will be brought for the first time to know just what the Holy Spirit is saying to us in the Psalms.

With this clarification and correction of the meaning of the Psalms, a good deal of the linguistic problems they have presented will be cleared away. In shunting off the earlier Latin and Greek texts the translators have been enabled to give special attention to the language in which they express their interpretation. While they follow as closely as possible the style of our Gallican Psalter, they have eliminated from it the idioms borrowed from the Hebrew and Greek, and the odd meanings and constructions peculiar to the Latin of the third and fourth centuries, which Jerome permitted to remain in his revision of the Old Latin version. What this has done for the understanding of the Psalms will be appreciated as soon as the new version is read.

A Spiritual Treasure

With such improvements, we may all expect to realize from our daily recitation of the Psalms more good than we have in the past. And this alone should be sufficient warrant for

our patiently enduring the passing difficulties that are bound to attend the process of transition. We shall be slowed up, we shall often falter and stumble over new words, we shall find ourselves in a strange atmosphere. But after all, it will require but a few weeks or months for the development of familiarity with the new version; and in that time we shall have come into possession of a spiritual treasure whose value we cannot estimate.

Here let us recall briefly that the Psalms are religious lyrics, and that as such they have, in common with all lyrics, the purpose of conveying to the reader the sentiments and emotions of their authors. In this case the author is the Holy Spirit, and the Psalms are a medium through which He stimulates in us the highest sentiments of religion. No part of the Scriptures, not even the books of the New Testament, serve better for the expression of religious devotion; and no part of the Scriptures was more widely used throughout Christian tradition for this purpose. With this newly authorized Latin text in our hands, perhaps the Psalms will again assume this position in the Church.

Venite, exultemus Domino,
acclamemus Petrae salutis nostrae;

Accedamus in conspectum eius cum laudibus,

cum canticis exultemus ei.—Ps. 94, lf.

Tito's Regime

A little band of Franciscan Friars who have just arrived in Rome after an almost miraculous escape from Yugoslavia have harrowing experiences to relate regarding Tito's rule. While they admit the Franciscans suffered severely under the nazi occupation and the Russian so-called liberation, they believe that the Red Marshal has surpassed all the others in his brutal massacre and unjust imprisonment of religious. In Siroki-Brijeg, for instance, the communist Partisans attacked the Franciscan monastery in February, where they captured nine priests, five clerics, and one lay Brother. They locked their captives in a sealed room after saturating them and the room in gasoline. Then they touched a torch to the fumes and watched their victims become flaming holocausts.

These friars have given instance after instance, with names of places and dates of occurrence, of priests who have been murdered without any trial or accusation in an endeavor to blot Catholicism out in Yugoslavia. It is almost a repetition of what took place in the Spanish civil war when the Loyalists were trying to rid Spain of every semblance of religion. —**Ave Maria**

Calvin and His Tradition*

Some strange defenses for a Protestant

Lon Francis

THE sixth contribution to the Symposium on Protestantism, which we analyze in this article, was written by Dr. Georgia Elma Harkness, professor of Applied Theology at Garrett Biblical Institute. Her thesis is entitled *Calvin and His Tradition.*

Dr. Harkness holds degrees from Cornell and Boston Universities. She was a teacher in the public schools, an instructor at Boston University, professor at Elmira and Mt. Holyoke Colleges. She is a member of the American Association of University Professors, the American Theological Society, and the American Philosophical Association She is the author of several books, one of which deals with John Calvin. In the article here criticized, Dr. Harkness certainly does not add to that Reformer's reputation.

She believes, because he says so, that Calvin's conversion to Protestantism came directly from God. Mohammed claimed that his religion came from God. Joe Smith held that his Mormonism came from God, and Mrs. Baker Eddy believed that she was inspired by God to found Christian Science.

Mrs. Harkness holds that "Calvin's major battle centered in a conflict of power between the civil and religious authorities. What he aimed to do was not to unite Church and State in an ecclesiastical absolutism, but to make Geneva a city in which the word of God should be the absolute authority in morals and doctrine . . . He conceived it to be the duty of the Church to interpret the word and to admonish offenders, but of the state to punish infractions."

There was nothing new in that policy. It prevailed in most countries of Europe when they were Catholic. But it is strange to see Calvin defended by a Protestant for approving of such a situation when the Catholic Church has been condemned by most Protestant writers for even tolerating it. She writes: "In theory it was the function of the Consistory, representing the Church, to determine what constituted purity of doctrine and morals; it was the function of the Council, representing the State, to enforce such purity."

Mrs. Harkness tells us that Calvin was ousted from Geneva because he "refused to accede to the Council's demand for the use of unleavened bread." During the next three and one-half years, when he lived in Strassburg, "he revised the form of public worship, introducing congregational singing, and established the sermon-centered type

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***An analysis of the sixth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."**

of Sunday service." That certainly did not improve Geneva's former public worship of God. Calvin was then invited back to Geneva and accepted the invitation, "in order not to be one of those who have more care for their own ease and profit than for the edification of the Church."

Writers unfriendly to the Catholic Church always attribute lofty motives to her enemies, as they always attribute base motives to her friends.

"The authority of the Church" —Calvin's Church—is strongly defended by Dr. Harkness, while the authority of the bigger Church, the historical Christian Church, the international Church, is to be opposed on every issue.

The Genevan Inquisition was worse, according to Dr. Harkness' version of it than the Spanish Inquisition. Note the trivial things for which people were severely punished under Calvin: "Some of the offenses for which the Consistory admonished, and the Council punished during this period were absence from church, dancing, playing cards on Sunday, spending time in taverns, betrothing one's daughter to a Catholic, eating fish on Good Friday, shaving the tonsure on a priest's head, having one's fortune told by gypsies, saying that there is no devil or hell, criticizing the doctrine of election, of calling the Pope a good man, singing a song defamatory of Calvin." What if the Spanish Inquisition, a State Inquisition in a Catholic country, punished people for such minor offenses?

The lady Doctor writes: "Such action was designed to preserve purity of morals, but it was purity of doctrine that mattered most, and the action taken against heretics was the chief stain on Calvin's memory." She mentions the burning of Michael Servetus at the stake for his Unitarianism; the beheading of Jacques Gruet for belittling the Mosaic law and writing "all nonsense" in one of Calvin's books. She justifies these cruelties on the part of Calvin because "he was a child of his age. In part, also, he believed it necessary to protect those who were being injured—not in body, but, worse yet, in soul—by the virus of false doctrine. Supremely he believed that heresy dishonored God, and that at any human cost God's honor must be upheld." Would the good doctor justify the much milder measures taken by the Catholic Church to preserve purity of doctrine?

"Never of robust health," Dr. Harkness writes, "Calvin wore himself out early and died at fifty-five . . . One wonders what more Calvin would have accomplished had his life been spared as Wesley's was, for another thirty years . . . Before his death the morals of Geneva were firmly grounded on the word of God, as he saw it, and heresy was stamped out. The ecclesi-

astical system was established."

Infallibility is attributed to Calvin by implication in many paragraphs of Dr. Harkness' article. He was the one to determine what was "heresy," what was "moral," and the "ecclesiastical system" established by him was necessarily right.

Referring to Calvin's doctrine and ethics, Dr. Harkness observes: "Calvin's theology was authoritarian and Biblical. The Bible was to him the sole authority in faith and morals. Its writers, he believed to be verbally inspired."

While his viewpoint was entirely personal it is defended, without any reservations, as vigorously as the Catholic Church would defend the teaching of any General Council. As to interpretations, Dr. Harkness writes: "Differences of interpretation were to be settled by ministers instructed by the Holy Spirit. But not by all ministers, because only the elect were those thus inwardly taught. As to who were of the elect no one could say of another with complete certainty, but one could be assured of his own election by an inward witness. Calvin never doubted that he was of the elect, and that God had called him to interpret the word of God to the people."

Only a prejudiced mind could antecedently accept such unity-disrupting doctrine and the brazen egoism of the ones who claimed to be "the elect," especially if they were guilty of "differences of interpretation." How can the Bible be "the sole authority in faith and morals" if different interpretations are equally correct? How can contradictory interpretations be taught by the Holy Spirit?

The teaching of the Christian religion is found chiefly in the New Testament, yet Dr. Harkness says that Calvin "drew most of his texts from the Old Testament. The Decalogue rather than the Sermon on the Mount was the center of his faith. This accounts for the fact that Calvin's main emphasis falls, not on the love of God or His self-disclosure in Jesus, but on the sovereignty of God and His judgment upon sinners." If that be true he was not "a fit minister of the New Testament" (2 Cor. III, 6).

Why should a Christian teacher be eulogized, who preached only the sovereignty of God and His judgment upon sinners, when he is expected to preach "Christ and Him crucified"—His mercy, His love, His goodness?

Dr. Harkness misrepresents St. Augustine when she writes: "Like Augustine, Calvin held that man is free to sin, but not to do good. It was by this route that both avoided the conclusion that God is responsible for human sin." St. Augustine held that man can do nothing of supernatural value without the help of God's grace, and that is good Catholic teaching. But he did not hold that man is not "free to do good."

Dr. Harkness believes that Calvin's teaching on predestination was warranted. Referring to it she says: "Though man cannot save himself, God saves *some*. She believes that this doctrine is clearly taught by St. Paul (Rom. VIII, 29-30), and that it is compatible with God's absolute sovereignty and man's helplessness. She writes: "If man cannot save himself by electing to do so, then to be saved *God must elect him.* If God is truly sovereign His grace is not only prevenient, but also irresistible. Then, when God has chosen a soul for salvation, it is to question the wisdom and efficacy of the divine act to suppose that the choice is temporary." She writes: "If a God of transcendent majesty chooses to allow some men to suffer the deserved penalty for their guilt, it is not for a human mind, Calvin thought, to question the divine justice."

As to good works she says Calvin believed that "though good works could not save a person, they could be a sign that God had saved him."

"Since God's glory was paramount," writes the doctor, "the worst offenses were sins against God—idolatry, blasphemy and heresy,—Roman Catholics were viewed as idolaters, and Calvin never tired of excoriating the papists and ridiculing their superstitions. Blasphemy was an offense to be punished by the civil authorities."

The author of the article, we are examining, says Capitalism was the necessary fruit of Calvinism, because "the elect Christian must honor God and prove his election by his industry, thrift, honesty . . . or to put it negatively, the Christian community will not tolerate the idler, the spendthrift, the liar, or thief, the drunkard, the adulterer."

She observes further: "This conjunction goes far towards explaining why American Protestantism is, on the whole, on the side of Capital rather than Labor . . . The result is that philanthropy rather than economic justice is the primary economic virtue in most of our churches."

If the case of Calvin and Presbyterianism is no stronger than the presentation Dr. Harkness makes of it, then it is weak and perplexing indeed, whether the same be regarded as an "ecclesiastical system," or as a promoter of Capitalism.

A student in a Catholic institution, not many years ago, was following a course in which the papal doctrine on the living wage was being eloquently expounded. Being of a somewhat curious disposition, he interviewed some of the manual workers employed by the institution and found that their wage scale was strikingly low. He brought the situation to the attention of the college authorities, but with no result except considerable embarrassment.—"The Mystery of Iniquity," Paul Hanly Furfey."

The Worker Apostolate—II

We finally got Father into the classroom

Joseph F. Donnelly

IF you were with us last month for our discussion of the Diocesan Labor Institute of the Diocese of Hartford and the activities of its Chapter directors you will remember that we left a rather apprehensive but determined clergyman ready to dare the quizzical eyes of his first class of workers.

His field is new. He is not sure of himself. Of course he has read some of the recommended books and periodicals. But he knows that he is a little green—and he may be that in several ways. Well, they say that people more easily learn to swim when they are thrown in the water. And Father is in 'way above his head.

How Many Attend?

How many will there be the first night? If his collaborators have assured him that he will have at least two hundred, he will be lucky, though at first disappointed, if he has a hundred. If they said a hundred, sure, he will have fifty or sixty. And after the first two or three weeks, when the curious have found out what it is all about and have gone back to the fights and the movies and their card games, he will find himself happy with the thirty or thirty-five whom he should have wanted in the first place.

Outsiders might, and oftentimes do, judge this enterprise by numbers and deem it a failure. Such a judgment hasn't an ounce of sense. Get thirty-five, or thirty or even twenty of the active leaders of organized labor in any city and sit them down and expose them to the fire of Catholic social teaching and you will most definitely be putting into the labor movement a spirit that will flow like fresh blood in its veins.

Probably every one of our Chapters started with an attendance of over a hundred. Today probably every one that has been in existence for more than a year is meeting with fifty or less. One Chapter in one of our largest cities has between twenty and twenty-five of the local leadership meeting every week and is doing an excellent job. The leadership of the labor movement is carried in a few hands. Get those few and train them, and reach the larger group with gatherings designed for them, such as our program of forums on current social questions.

Fifty of the right people are better than two hundred and fifty most of whom are the wrong people. With the fifty, and even better with a choice twenty-five, you can accomplish much in teaching and training.

Not for All

The Schools of the Institute are not intended to bring a knowledge of Catholic social

principles to Catholics generally. We believe that such knowledge should and must be given to our people, but the schools of the Institute are not intended to do it. Our priest directors have sought other means for that: a radio series, public forums, and addresses to almost any group that will listen. And we believe that there are other avenues to this goal which we hope to explore in the future.

Should we confine our program to Catholics? And only men? Our schools are open to Catholics and non-Catholics and we believe that this is the only safe policy for reasons that are obvious in the labor movement. We are not out to create a Catholic bloc, but to put moral ideas and principles in the labor movement. All of the Chapters have had some non-Catholics as regular attendants and certainly most of what we give them must be accepted by any man who believes in God.

Women come of course. Today many women are taking a prominent part in the labor movement.

We have neither fees nor dues. The director of each Chapter has from the diocese a hundred dollars to carry on his regular program with more available from our funds for any extra expenses.

But let's get Father into that meeting. How will he start? A prayer? Perhaps he had best say the prayer at home lest the boys fear that he is bringing them to Sunday School. The whole program is best when it is most informal—and do get them a place where they can smoke. Most of them have, you know, spent the whole day in the shop.

Get Them Thinking

Will the priest do all the talking? It is much better for him to discuss the subject of the evening for ten or fifteen minutes and then prod them to discuss it. Get them thinking. Encourage them to express themselves. And when the evening has gone send them home with a few new ideas and a few incorrect notions corrected.

Parliamentary Law should be taught in the form of a meeting and probably with emphasis on one particular point each evening. Public speaking is intended to get the boys on their feet. Some places have begun this course by making each get to his feet to tell his name, address, union, office, etc. For some this may be the first time that they have spoken before a group most of whom may be strangers to them.

What should the Director give the first year? The Social Action Department of NCWC has copies of courses given by various schools. One of them might be acceptable, or even parts of several of them. Of course the first year should be given to fundamentals.

Some Topics

To illustrate from a brochure

that was prepared for the first term of our first Chapter and which most of our directors have used for the first term of their Chapters, I would select the following as topics which I still believe proper for the first year: The Church and Labor, The passing of the World's Most Just Social Order, Human Dignity and Human Rights, The Right to a Living Wage, The Right to Organize, Why Labor Organizes, The Right to Organize Defended, The NLRA, Strikes, Collective Bargaining in Action, The Story of American Labor, Communism and Union Labor, Is Socialism the Solution?, The Closed Shop, Industrial Democracy: I-Vocational Groups, Industrial Democracy; II-Capital and Labor Partnership.

Bibliography

James Myers' "Do You Know Labor?" published by The John Day Co. of New York, is most valuable for the priest and for bases of discussion. For a second term some of our priests have used Joel Siedman's "Union Rights and Union Duties." O'Shaughnessey's "Peace and Reconstruction" would be a very proper basis for an extended series. The vocational organization of society is worthy of the treatment of an entire term, and it is very properly considered today with the CIO's national plan of industry councils. And the encyclicals? One of our Chapters has been reading them and discussing them with the men. The teachings of the social encyclicals must be the basis of our whole program but they must be applied as well as possible to a consideration of problems that the workers see as immediate, practical and useful in their immediate future. Occasionally the director will bring in representatives of an organization or an agency with which organized labor must do business for a discussion of a special field.

We give them literature at all our meetings. Pamphlets of the Social Action Series seem to be the best we have, and though they seem to be the most simple yet intelligent treatises possible on their subjects, even these are quite a dose (and some are so out of date!) to these hardy scholars who are hardly bibliolaters. Yet some of the boys read them avidly and you can get most of them to take them in small sections.

The simplified editions of the encyclicals are far better for the purposes than the fearful volumes of the whole text. The Twentieth Century Fund, the Educational Departments of both AFL and CIO, and the Labor Department all have literature that is of service for discussion and for the in between classes reading.

Always we solicit subscriptions to our excellent Catholic labor papers. This seems most important because it will bring to them the year round the Catholic point of view on many of the problems that today move

so rapidly across the scene of organized labor.

Now perhaps we had better let Father take over his Chapter meeting from here while we tell you a little more about the Institute.

Labor's Reaction

How has the Institute been received by organized labor? In general most favorably. The Cooperation of the Connecticut CIO State Council could not be more generous. And we think it worth recording that at the State Convention of the CIO last year the Education Committee included in its report the following paragraph:

"The Education Committee wishes to acknowledge with deep appreciation the fine educational accomplishments of the Diocesan Labor Institute . . . A splendid example is being set by the Institute. Other religious groups and civic groups must have been impressed by the valuable public service performed by the Institute and undoubtedly they will soon set up similar programs in a substantial number of instances. We certainly say it is to be hoped that they will adopt this progressive course."

The State Federation of Labor, in what seems to be the policy of the national organization, has been a little slow in its cooperation and though we have never been refused or rebuffed in the past we have reason to believe that the future will hold a far more generous cooperation.

Locally the cooperation depends almost entirely upon the local labor leaders. The priest in his contacts and associations with these men will greatly decide the degree of that cooperation. He must show himself absolutely impartial; he must keep out of union politics and intra-union squabbles; he must show himself as wanting only to be of service.

Industry's Reaction

How has industry received the Institute? We do not feel that we have evidence enough to pass judgment, although what we know is favorable and we do know that they have an interest in our program. Representatives of the Manufacturers Association, and the President of that Association have taken part in forums of the Institute. Some comments have been favorable. One priest reports a rebuff by the organization in his city. However, we do not believe that they have sufficient knowledge of our program. And that is a job of the near future.

Is the Institute "pro-labor"? We would say more correctly, "pro-justice." Today it may be that it must be the first to be the second but we work for the day when labor, industry and justice will stand side by side.

Practical Accomplishments

The accomplishments we feel have been many. To a great number of Catholic workingmen in Connecticut it has brought the conviction that the Church is interested not only in his spiritual welfare but in his

material welfare as well. It has taught a great number of Catholics the place of organized labor in the Church's program of social reform. It has proved that not only are the Reds and the radicals interested in their economic problems, but that in the Church they have not only a sympathy that is infinitely more sincere but a sympathy that brings with it a sound solution for their problems.

This year for the first time in its history the State CIO Council carries no Communists on its executive board. Until 1942 it was controlled by the Communists. The reform was accomplished by the rank and file, but to it we believe that the Institute made no little contribution. Some of our directors have successfully helped local unions free themselves from Communist control.

Right now the Institute is making a notable contribution to the legislative fight being made by organized labor for the enactment of a State Labor Relations Act in Connecticut.

Recently the Labor Department requested our support for the enactment of legislation designed to correct deplorable conditions of child labor in the tobacco fields of Connecticut.

These are some of the accomplishments of the Institute. Our job is not done, it has hardly begun. The climb ahead is long and difficult.

Our directors have been doing a magnificent job. Without special training they have jumped into a new field, worked hard to equip themselves with the necessary knowledge, and generously gave the many, many hours necessary to the carrying out of their programs. And all this has been carried on shoulders already well-burdened with their regular duties as pastors and assistants.

Threshold of a New Age

Today in our country, and it seems equally true in most of the world, the Church is on the threshold of a new age. Indeed the work of the Church will continue to be the bringing to men of the aids left by Christ to help them save their souls. But today we must storm a whole world of false ideas and false ideals. To do it Pius XII directed us a few years ago:

"Do not let die in your midst and fade away the insistent call of the Social Encyclicals, that voice which indicated to the faithful in the supernatural regeneration of mankind the moral obligation to co-operate in the arrangement of society and especially of economic life, exhorting to action those who share in this life, no less than the State itself. Is not this a sacred duty for every Christian?"

(Pentecost address 1941)

Slowly, but so slowly, we have been taking the first timid and faltering steps. In the meantime feverishly active enemies of Christ and His church are thundering for the attention of the world . . .

Don't Blame Your Voice

Luke Missett, C. P.

—These three simple rules will help

MANY priests have a tendency to excuse their poor or mediocre preaching by saying they have not a good voice. Too often this plea is a mere rationalization to protect self esteem and to exempt one from making any effort to improve. The priest who pleads a "poor voice" is really saying, "I am not responsible for my ineffective preaching as my vocal mechanism is defective and since one cannot supply for a defect of nature, it is useless for me to try to improve myself." A comforting doctrine, to be sure, but in most cases not in conformity with reality. The vocal mechanism is frequently indicted for much bad preaching. But is the vocal mechanism responsible?

Several years ago I attended a music recital. The Sister conducting the affair believed in the principle that all the students should be given an opportunity of displaying their musical talents. Some of the students—most likely the tyros—pounded the piano with a not too harmonious effect. Others played with a certain smoothness that was pleasing and melodious. Still others played with such deftness and spirit as to give promise of becoming great pianists. What was responsible for the different effects produced? Not the piano; for the same piano was used by all. The difference lay in the dexterity of the students. In the same way, in most cases it is not the vocal mechanism that is responsible for poor preaching but the way in which it is employed.

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Natural

It is true that some priests have better voices than others. For some have stronger or thicker vocal cords, better resonating chambers due to the size and shape of the mouth and throat, etc. As a result, some priests have richer and more resonant voices. However, nearly every priest has a vocal mechanism which, if used correctly, will make for effective preaching. It is not always the priest with the best natural voice that is the most impressive. Some of the most renowned pulpit orators have been men with mediocre voices who knew how to use their instrument correctly and who capitalized on what vocal talents they possessed. The priest with an exceptionally good voice is apt "to rest on his oars" and never become a first class preacher. Good preaching depends more on knowing how to use one's voice correctly than on the voice itself.

Even though Ordinary

A good musician even with an ordinary instrument can hold an

audience spell-bound. This was proven one night by Paganini and his Stradivarius. He gave a brilliant concert—one of his best according to the critics. At the conclusion of the concert after the thunderous applause was finally silent, Paganini spoke. He told the audience that instead of his very expensive Stradivarius, he had used a cheap twenty dollar violin that he had purchased that day. A good preacher who knows how to use his voice can stir souls even though his voice is ordinary.

But is it not true that speaking is a natural function and hence need not be learned? One has but to appeal to experience for the answer. If the way some priests preach is natural then nature has done badly. Speaking is not a natural function like laughing and crying but a process that is learned chiefly through imitation. Being an acquired accomplishment, it follows it can be learned badly. The trouble with a man's preaching may be wrong speech habits which he acquired in childhood. This is why the preacher should give consideration to the physical requirements of good speaking.

These requirements are but three: relaxation of the whole body but especially of the muscles of the neck and throat; adequate breathing; and energetic use of the tongue, lips and jaw.

A goodly number of preachers think that to speak well they have to use a good deal of physical effort. Utterly false. No great amount of physical energy is required to produce a vocal tone of sufficient loudness to fill a Church. Neither should the vocal organs become fatigued or irritated even after prolonged use. Good tone production does not require effort but rather relaxation. Muscular tension in the neck or throat interferes with tone production, causes strain and gives rise to many vocal faults.

Constriction of the muscles of the neck and throat results in a higher pitch since the vocal cords are drawn together more tightly. Too high a pitch inevitably leads to a sing-song delivery or preacher's drone. It is impossible to have a conversational tone, a requisite of good preaching, unless one is relaxed.

Again lack of relaxation is responsible for lack of volume. It naturally inhibits volume, since volume depends upon proper pitch and breathing.

Tension in the throat also results in throatiness, harshness and huskiness. Only through relaxation of the muscles of the throat and neck can the larynx be freed to perform its function of tone production correctly. Virgil Anderson in his book, *The Training of the Speaking Voice*, points out that if the muscles of the neck and throat are contracted, they crowd the larynx and tend to obstruct the laryngeal opening through which the tone must pass. Wendel Wilkie was a classic example of throatiness

and huskiness that was due to excessive tension. When he spoke he tightened the muscles of his neck and throat to such a degree that the veins became quite prominent. Throatiness and huskiness may sometimes be due to a pathological condition of the cords—the pressure of nodes on the cords. However in 99% of cases these vocal faults are due to tension.

Avoid Strain

Tension also results in strain or so called "preacher's sore throat." If anyone experiences soreness after preaching, it is a sign that he is not using his voice correctly. Constant tension of the vocal mechanism may not only lead to chronic laryngitis but also to serious and permanent damage to the vocal cords.

How can one achieve relaxation of the muscles of the throat and neck? First, he must conquer stage fright. He must prevent the emotion of fear from developing; for fear cripples the vocal mechanism and inhibits its activity. The preacher should control his imagination and not allow thoughts of failure to enter his mind. He should think confidently and assume the actual appearance of calm, poise and self possession. Above all he should get his mind off himself, as too great concentration on self lies at the root of fear. Let him forget about himself and throw himself into his message. When the preacher devotes all his attention to the message, he will find that stage fright disappears.

The preacher must also learn to dissociate the concept of earnestness, vitality or forcefulness from that of strain and effort in the throat. Earnestness and animation spring from reacting to the thought and the emotion to be expressed and not from pushing the voice. If the pulpit orator would put life into his preaching and eliminate monotony, let him step up his mental not his physical processes.

To achieve relaxation, the preacher must also be convinced that tone production does not depend upon physical effort in the throat. The motor power for preaching is supplied by breathing. The throat should be regarded as a mere passive agent where tone is megaphoned, moulded and built up.

Adequate Breathing

Adequate breathing is the second physical requirement for good preaching. It is the texture out of which speech is made. The vocal cords are merely vibrators and the throat and mouth resonators. It is breath that supplies the power for preaching. Hence, the importance of proper breathing.

The correct way of breathing is of course the natural way. Common observation of animals and human beings when they are lying down perfectly relaxed, indicates that the diaphragmatic method of breathing is the most natural way to breathe. This is

substantiated by a consideration of the anatomy of the body. The lungs certainly can not expand upwards due to the collar and shoulder bones. They can expand laterally only to a certain extent due to the presence of the ribs and sternum. It remains that the greatest possible expansion of the lungs is downwards against the floor of the diaphragm, a muscle situated between the abdominal and thoracic cavities, which is capable of great expansion. The preacher should practice diaphragmatic breathing during normal conversation until the method becomes natural and easy for him.

Breathing for speaking involves two problems: first, the control of the abdominal muscles involved in exhalation; second, a greater amount of breath. Lack of power, jerkiness and breathy tone are the result of lack of breath control. Lack of proper volume is caused by a deficiency of breath. Many a preacher who breathes correctly does not breathe often enough. If the preacher would breathe every time he pauses for thought, he would always find himself with a reserve of breath to support volume.

The third physical requisite of good voice production is the flexible and energetic use of the modifiers: the lips, the tongue, the jaw. Since being heard depends upon proper enunciation, the correct use of the organs of articulation is very important. Most indistinctness and muffled tone arise from a stiff jaw or from lazy lips or tongue. If these modifiers fail to move in a lively fashion, the result is a jumble of unintelligible sounds. The preacher must learn to take sufficient time to form the various sounds correctly and also try to develop flexibility of the muscles that control the organs of articulation.

Story of Naaman

The priest who relaxes the muscles of the whole body but especially the muscles of the throat and neck, who breathes correctly and who acquires flexibility in the use of the modifiers will find that his voice, that wonderful instrument which God has given him, will serve him well.

If the reader be inclined to think that this is oversimplification, that such good results cannot arise from such simple procedure, I ask such a one to remember the story of Naaman. Naaman when told by the prophet, Eliseus, to go bathe in the Jordan if he wished to be cured of his leprosy was incredulous because the procedure seemed so simple. At first he was inclined to disregard the prescription of the prophet but, persuaded by his servant, he followed the simple instruction and was agreeably surprised. He was cured. If the preacher will follow the three simple rules for the correct use of his vocal mechanism, I believe he too will be agreeably surprised at the results. Anyway, there is nothing to be lost by experimenting.

Woman's Position Today

Edgar Schmiedeler, O.S.B.

A digest of the Holy Father's recent remarks on the subject

ON October 21 Pope Pius XII gave an address at Rome on "Woman's Duties in Social and Political Life." His Holiness referred to the topic as one "outstanding in interest and primary importance for our times." The women whom he addressed had themselves requested that he speak on this particular subject. The Supreme Pontiff remarked in his introductory words that he welcomed the opportunity to do so, adding as his reason that "the feverish agitation of the present moment of travail, and still more apprehensions of an uncertain future, have brought the position of women to the forefront in the program of both friends and enemies of Christ and Church." Needless to add, the subject is also one that must be of interest and concern to the priest.

Preserving Woman's Dignity

At the very outset of his address Pope Pius went right to the heart of the problem in question by saying that "the problem regarding woman, both in its entirety as a whole and in all its many details, resolves itself into preserving and augmenting that dignity which woman has had from God." He added immediately: "For Us, accordingly, it is not a problem that is merely juridical or economic, educational or biological, political or demographic—it is rather one which, in spite of its complexity hinges entirely on the question how to maintain and strengthen that dignity of woman, especially today, in circumstances in which Providence has placed us." He then called upon women to "disregard high-sounding and empty slogans" and to "unite to meet in a becoming manner the natural needs and true interests of your sex."

Equal Rights

It could hardly cause surprise that in his address Pope Pius gave considerable attention to the question of the equal rights of women. The question has been much to the fore during the war. In our own country an Equal Rights Amendment to the Constitution has been proposed and hearings held on it. His Holiness made his position on the subject of equal rights unmistakably clear. That men and women are equal there can be no possible question. "In their personal dignity as children of God," he stated, "a man and woman are absolutely equal, as they are in relation to the last end of human

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life, which is everlasting union with God in the happiness of Heaven." But as to an equality in the sense of identity—apparently the popularly accepted sense — no, there is no such thing. Men and women are not identical. They are decidedly different. They are complementary to each other. These facts, and conclusions or corollaries flowing from them, are set forth in a variety of ways. The following few brief statements may be quoted to advantage in this connection:

"It is clear that if a man is by temperament more drawn to deal with external things and public affairs, woman has, generally speaking, more perspicacity and a finer touch in knowing and solving delicate problems of domestic and family life. This does not exclude the possibility of some women giving genuine proof of great talent in all fields of public authority."

Particular Characteristics—Particular Tasks

"The sensitiveness and fine feeling proper to woman which might lead her to judge by her impressions and would thus involve the risk of impeding clarity and breadth of vision, serenity of judgment and forethought for remote consequences, are, on the contrary, of immense help when it is a question of throwing light on the needs, aspirations and dangers that touch domestic, public welfare and religious spheres.

"Associated with men in civil institutions, she will apply herself especially to those matters which call for tact, delicacy and maternal instinct rather than administrative rigidity. Who better than she can understand what is needed for the dignity of woman, the integrity and honor of the young girl, and the protection and education of the child? . . . . Only a woman will know, for instance, how to temper with kindness, without detriment to its efficacy, legislation to repress licentiousness. She alone can find the means to save from degradation and to raise in honesty and in religious and civil virtues the morally derelict young. She alone will be able to render effective the work of protection and rehabilitation for those freed from prison and for fallen girls. She alone will reecho from her own heart the plea of mothers from whom the totalitarian state, by whatever name it be called, would will to snatch the education of their children."

Bad Effects of So-Called Equality

"Where the two sexes, forgetful of that intimate harmony willed and established by God, give themselves up to perverted individualism, where their mutual relations are governed by selfishness and covetousness, when they do not collaborate by mutual accord for the service of mankind according to the designs of God and nature, when the young, scouting their responsibilities, silly and frivolous in spirit and conduct, render themselves unfit physically and moral-

ly for the holy state of matrimony: then the common good of society, in the temporal as well as the spiritual order, is gravely compromised and the Church herself trembles, not for her existence—for she has divine promises — but for the larger achievements of her mission to men.

"Equality of rights with man brought with it her abandonment of her home where she reigned as queen, and her subjection to the same work, strain and working hours. It entails depreciation of her true dignity and the solid foundation of all her rights which is her characteristic genuine role, and the intimate coordination of the two sexes. The end intended by God for the good of all human society, especially for that of the family is lost sight of."

The Family Sphere

Pope Pius summed up, as it were, the matter of woman's own particular characteristics by stating that motherhood is her natural sphere. Referring to "the qualities, temperament and gifts peculiar to her sex," His Holiness said: "Now the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother; a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense. For this purpose the Creator organized the whole characteristic make-up of woman, her organic construction, but even more her spirit, and above all her delicate sensitiveness. Thus it is that a woman who is a real woman can see all the problems of human life only in the perspective of the family. That is why her delicate sense of her dignity puts her on guard any time that a social or political order threatens to prejudice her mission as a mother or the good of the family."

This particular note of the dependence of the family on woman, and the part woman has to play in relation to the family, was repeatedly struck by Pope Pius. Indeed, no one who reads the entire text can help but note the emphasis and reemphasis he placed upon the family unit. It is the outstanding feature of his message. His words in this connection are among the most powerful and even dramatic of the entire address. Thus reminding of the great social importance of the home, he stated: "The whole civilized world—all its branches, peoples, and relations between peoples, even the Church itself—in a word, everything really good in mankind — benefits by the happy results when this family life is orderly and flourishing, and when the young are accustomed to look up to it, honor it, and love it as a holy ideal."

A Matter of Obligation

And again — and the words may well be deeply engraved on our minds: "To restore as far as possible the honor of the woman's and mother's place in the home: that is the watchword one hears now from many quarters

like a cry of alarm, as if the world were awakening terrified by the fruits of material and scientific progress of which it before was so proud."

Defending and upholding the home is not simply a matter that depends on volition. It is a matter of obligation. That is the view expressed by the Holy Father. Forceful indeed are the words with which he states it. Indeed they are among the most striking and stirring words of the entire text of his message. "The fate of the family, the fate of human relations," he states, "are at stake. They are in your hands [*tua res agitur*]. Every woman," he continued, "has then, mark it well, the obligation, the strict obligation in conscience not to absent herself but to go into action in a manner and way suitable to the condition of each so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration."

No less dramatic and challenging is his call to action which follows upon his words, already quoted, to the effect that woman's delicate sense of her dignity puts her on her guard whenever a social or political order threatens to prejudice her mission as a mother or the good of the family. Stating that "such, unfortunately, is the social and political situation today," and that "it might even become still more precarious for the sanctity of the home and hence for woman's dignity," he continued: "Your day is here, Catholic women and girls. Public life needs you. To each of you might be said: [*tua res agitur*] your destiny is at stake."

In his address, however, the Holy Father did not only refer to mothers. He also spoke of the sisterhoods and of the unmarried women of the world. All women will undoubtedly derive much satisfaction from the beautiful tribute he paid the members of the religious orders of women—those who, as the Supreme Pontiff put it, "live the state of celibacy embraced voluntarily in accordance with evangelical counsels." These, he pointed out, indicating a number of their noble activities, "consecrate themselves to the service of mankind with a complete disregard for themselves and their own interests."

The Army of the Unmarried

Perhaps the most surprising item in the Holy Father's address was the special way in which he singled out for mention the large army of unmarried women who are not in religion—those, namely, "on whom unavoidable circumstances bestowed a mysterious vocation," or, as he expressed it again, "those who in the exclusion of matrimony recognize their vocation." Pope Pius indicates that their number is bound to be more than unusually large today because of the great number of deaths of men through warfare. Then he went on to say that they too have an important mission to fill, and

that great fields for action open up before them. Furthermore, he noted, they have more time and greater opportunity for public activities than have those who are burdened with the cares of a household and family, and the members of the various sisterhoods. "Their mission," said His Holiness, "is unfolded—multifarious, militant, calling for all their energies and of such a nature that few others held down by cares of family or education of children or subject to the holy yoke of rule have equal opportunities of fulfilling it."

A Vast Field of Action

Pope Pius even set forth in considerable detail the potential activities of women in the world today. "Thus," he stated, "it is a vast field of activity which now lies open to women and it can be corresponding to the mentality or character of each, either intellectual or actively practical. To study or expound the place and role of woman in society, her rights and duties; to become a teacher-guide to one's sisters and to direct ideas, dissipate prejudices, clarify obscure points, explain and diffuse the teaching of the Church, in order more securely to discredit error, illusion and falsehood, in order to expose more effectively the tactics of those who oppose Catholic dogma and morals—is an immense work and one of impelling necessity, without which all the zeal of the apostolate could obtain but precarious results."

However, the Holy Father warned against expending efforts in ways that were merely of academic interest, or, at any rate, of little practical consequence. He urged "direct action." In this connection he strongly emphasized the use of the ballot, stating that in the hands of the Catholic woman it "is an important means towards the fulfillment of her strict duty in conscience, especially at the present time."

The entire address of Pius XII is a tremendous challenge to Catholic women. If they really accept that challenge the good they will accomplish is incalculable. The extent to which they will accept it will undoubtedly depend in no small measure on the sympathetic and intelligent interest and on the guidance and hope of the clergy. Certainly that will be true in this country where the fine regard and deep respect of the great majority of Catholic women for the hierarchy and priesthood is one of the most striking things in the Church.

Pope Clement IV, elected in 1265, had been a lawyer, a soldier, the father of a family, and a widower before he entered the priesthood.—**Ave Maria.**

Close alliances with despots are never safe for free states. —**Demosthenes.**

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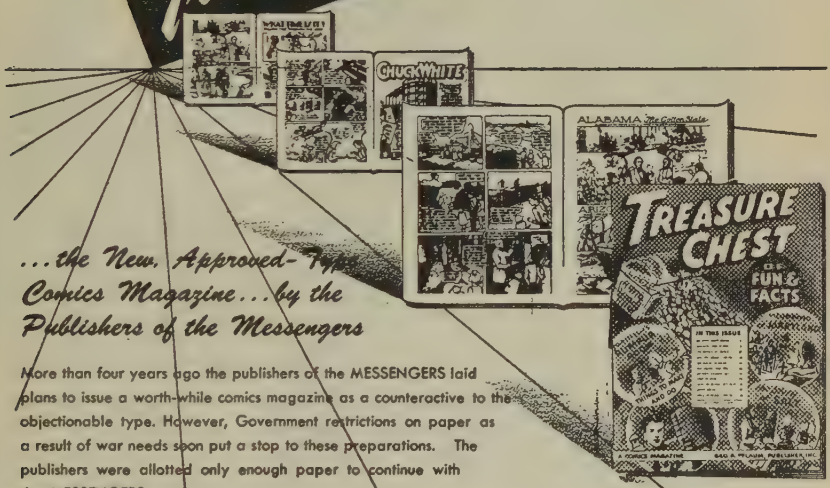

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The South Helps the North

Joseph B. Brunini

Half the coming generation hails from Dixie

NO, THAT is not a typographical error. The title is correct—the South does help the North. To many that may seem strange, perhaps paradoxical. However, the South has been for some time supplying other parts of the country, and chiefly the North, with that most precious of earthly commodities, human beings. The South, with only one-fourth of the country's inhabitants, is producing one-half of the country's population. These are United States government figures.

As regards the Church, this fact has great significance—it makes the South loom large in the national Catholic picture.

As far as the Church is concerned, of course the North—we should properly say the Northeast and parts of the Middle West—has supplied resources in the way of Bishops, priests, Sisters, Brothers, and financial help. Without the aid of the Catholic Extension Society, the American Board for Catholic Missions, the Commission for Catholic Missions Among the Colored People and the Indians (popularly known as the Negro and Indian Board), the Propagation of the Faith, the Catholic Board for Mission Work Among the Colored People headed by the zealous Father Kramer, and other organized and unorganized means of support, the Church in the South would certainly be in a sad condition.

The North Helps the South

Figures are not available, but it is clear that a very high percentage of the priests, Sisters and Brothers laboring in the South are from outside of Dixie, and while Europe has supplied a great number of this personnel, the proportion from the Northern states is increasing yearly. So of course, from many viewpoints the North is really helping the South. The idea, however, has hardly occurred to more than a few, that in helping the South the North is really helping itself. There has always been a large migration of white Southerners to northern and eastern cities. In one state, this migration has amounted to 27%. Many Southerners, too, are of the opinion that the North has drained off some of the best brains from the South.

Negro Migrants

As regards Dixie's large Negro population, World Wars I and II have sent the Negro north—and now also to the West—in tremendous numbers. Of the approximately twelve million Negroes in the country, four

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million of them already resided outside of the southeastern region before Pearl Harbor. This means that one out of every three Negroes is already residing outside of "the South." The trend of the Negro away from Dixie will likely ebb and flow for a time after the war, but eventually the migration will probably be accelerated. Dixie is not prepared to give all the privileges that many Negroes desire, and while the same is true outside of the South, there are definitely more opportunities offered the Negro in other sections of the country.

The largest trend away from Dixie is apt to be found among the nearly one million Negroes in the armed forces. The majority of these have had their desires for the rights of full citizenship whetted by their war experiences and travels and no doubt have been affected deeply by new schools of Negro thought.

Like any other race, the Negro is apt to migrate, to a large extent, according to age groups. The young, healthy Negro just starting out on life is certainly more apt to migrate to a new home than the older folks and the very young. This fact is full of meaning when we realize that the million Negroes in the armed forces have been selected from this particular group of young, healthy and above-the-average intelligent Negroes. So other sections of the country had better prepare for the influx, not so much of the Southern white, who will find new opportunities in the postwar South, but of the Southern Negro.

The South Looms Large

This means, of course, for the Church new significance for its work in the South. It is an accepted fact that people moving from a rural to an urban mode of life are not benefitted spiritually thereby. Most rarely—one could almost say never—does the Southerner migrate to become a rural dweller. Practically always he heads for a large city.

The Church has a better chance of reaching the white Southerner and the Negro in the predominantly rural South. Once they are herded into large cities, the Church's ability to reach them will be lessened in many ways. Certainly it will help the parishes of the North and the West if at least the Catholic Church has been placed in a favorable position in the minds of Dixie's migrants. No better antidote could be had for future trouble from Communism, Ku Klux Klanism, and other subversive movements.

Already the effect of the Church's work in the South, particularly among the Colored, is being felt in the larger cities, particularly of the North and Middle West. Catholic Negroes of the South have become the nucleus of Colored parishes in these cities and many converts credited to Northern parishes have absorbed perhaps a more

impelling argument from the churches, schools, and charitable institutions in the South.

The Negro in the past has been very prolific. Since the last slave was imported into the South the Negro population has trebled, and is now well past the twelve million mark. This in spite of a high death rate. All of this increase, of course, has been a natural process, as Negro immigration into the country has been negligible since slave days.

The Catholic schools and hospitals for Colored in the South have made a profound impression upon the non-Catholic Negro. In Mississippi, for example, upwards of 60% of the Colored pupils in the Catholic schools are not of the Catholic religion. The good will gained by the Church through such interest in the Negro spreads to practically every Colored person in the community happy enough to have such Catholic institutions. Migrating Negroes are certainly thus made more amenable to the teachings of the Catholic Church.

So the North, in helping the South, is really in the long run helping itself. Certainly Northern Catholics have been generous to the South. However, the realization that so many Southerners are coming North might provide a broader basis for continued generosity on the part of priests and people.

More Personnel Needed

Many religious communities of priests, Brothers and Sisters have shown a new and deep interest in the problems of the Church in the South. The period following the victory in the Pacific will likely find great demands upon religious personnel in the large dioceses of the country and for the foreign missions. However, the Church has a wonderful opportunity in the South for expansion during the post-war period. This will mean not only a continued necessity for financial help but also, and more particularly, for a greater flow of religious personnel. Certainly the North will be even more generous in the future. Dixie needs a Good Neighbor Policy. The South needs the North—the North needs the South.

Prophetic Words

A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, lest it be condemned to a catastrophe that would baffle the imagination.—Pius XI in the Encyclical Mit Brennender Sorge.

Quaesita et Responsa

Six problems briefly discussed

P. J. Lydon

A woman was guilty of fornication and in 1916 she married the brother of the man with whom she sinned without saying anything of the past to the pastor or to the husband. She worried about it later and now wants to know how to rectify her marriage, if it needs convalidation.

The marriage was invalid without a dispensation from *illicit affinity* as it existed in *pre-Code law.* There is no illicit affinity in the new code, but that does not rectify the contract. The Code is not retroactive per se and hence her marriage was not rectified when the Code became operative on May 19, 1918 (A.A.S., 1918, 346).

The impediment was occult (c. 1037) and known only to herself and her confessor. She must now renew her consent. ("I am his wife now although I was not validly married before")—(c. 1135, sec. 3). She must know that the marriage was invalid since a new act of the will is required by the Church law for baptized persons (c. 1134). The marriage is made valid at once without further ceremony. She was married according to the solemn form in 1916. It is a great relief that she need not tell her husband. If she is in formal mortal sin, she should go to confession or make an act of perfect contrition before the convalidation of the invalid marriage. It becomes valid and also sacramental when she renews her consent since both are baptized.

Every valid marriage of a baptized couple is sacramental *jure divino.* Not every marriage is valid, and not every marriage is sacramental even when valid, i.e., the marriage of the unbaptized—even when one is baptized and the other is not, as is commonly taught today. This latter principle should be considered certain.

Can I say the "Little Office" on vacation?

No; a recent rescript from Rome takes away the commonly understood privileges, and you must *travel at least 100 miles on official business,* e.g., on duty to the Chancery office. The first grant was not clear as to distance and duty.

Can I use the "black-skirt" attached to the bottom of the alb in saying Mass?

As a rule, no. The Code requires the ordinary cassock (c. 811, sec. 1). In case of necessity, yes. In persecution the Holy See dispenses from many of the usual requirements, e.g., vestments, lights, etc. (Mexico). The chaplains of the late war had very special faculties for Mass and for fast before the Holy Sacrifice. Rome makes these laws and indults.

What can a pastor do when, in danger of death, a non-Catholic woman does not want to be married before the pastor and witnesses?

Nothing, except administer the last sacraments to the Catholic who is disposed. A marriage is necessary by cc. 1043-1044. This presupposes consent given by both parties before the pastor or delegate and two witnesses.

When a marriage is being celebrated in danger of death, the pastor may dispense from the law on two witnesses when the Bishop cannot be reached by letter or by a personal visit. It is not always convenient to have them in this emergency (c. 1044). He must have the intention to dispense and express it in words.

When a mixed marriage is being convalidated in danger of death, per se the promises from both are required for a valid dispensation from mixed religion or disparity of cult. There is some probability that if the non-Catholic is incurably ill and refuses to give the promises, the dispensation would be valid. Death will remove the danger for the Catholic and the children (Cappello, III, n. 310).

May Sisters direct congregational singing during Mass? Some do it.

Canon 1264, sec. 2, would forbid it. "Religious women who by their constitutions and liturgical law and permission of the local Ordinary are allowed to sing in their own Churches or Oratories, may do so only from a place in which they cannot be seen by the people," says the Code.

What moral obligation is there to attend theological conferences in the diocese?

The Code makes it a matter of conscience, a matter of precept, not merely a recommendation (c. 131). Non-attendance after warning is to be punished by the Ordinary according to his prudent judgment (c. 2377).

In general, if a priest is lacking the necessary knowledge and is making mistakes in the solution of cases, etc., he would be guilty of grave sin when grave harm results.

If physicians sin by neglect of consultation and failure to study recent medical literature, attend medical conferences, etc., would priests be exempt from the corresponding obligations? The conferences are expected to promote real theological science.

"The consciousness of my priesthood went before me as a pillar of cloud by day and of fire by night. It quickened my imagination, exalted my feelings, and ennobled me. My young heart was beating in rhythm with my magnificent vocation. God had blessed me with a sense of devotion to begin well a hard life-long apostolate."—Francis P. Havey, **Vesting for the Altar.**

Fervorinos for Confession

For the Saturdays of February

Peter J. Bernarding

Before the 4th Sunday after Epiphany

VERY timely are the words of this Sunday's Epistle on *Brotherly Love*. Timely, because we have just emerged from a world war, always a breeder of hatreds. All our plans for peace will come to naught unless they be founded on love for our fellowmen. It was this love which conquered the pagan spirit in the early Christian centuries; and it can conquer the pagan spirit of our own times, if all Christians put it into daily practice. "By this will all men know that you are my disciples, if you have love for one another." What a world this would be if it were ruled by love! Then, as St. John Chrysostom says, no laws would be needed, no courts of justice, no punishments. Then no man would wrong his neighbor; murders, brawls, rebellion, robbery would be unknown. We would then enjoy the freedom of the Children of God. Do what you can to make this spirit prevail around you. Begin with those in your home, and carry it out into all your daily contacts. The world must learn to say again: "See how these Christians love one another!"

Before the 5th Sunday after Epiphany

"Let the word of Christ dwell in you abundantly" is among the admonitions St. Paul gives to the Colossians to help them live with the divine life of Christ. How can this be done except by the practice of daily meditation? "With desolation is all the land made desolate, because there is none that considereth in his heart," says the Prophet Jeremias. Is this not true of our day as it was of his? Surface religion and surface morality are all too prevalent. One sees how superficial is the profession of many when they are faced with any real issue. Then they think and act not as children of God, but as children of the World. Daily meditation will cure all this; and it is not hard. Select some saying of Christ, or incident from His life. Think on it prayerfully; apply it to your daily life; crystalize your thought in a practical resolve. That is all. And yet the habit will make your life Christ-like. Only try it, and let me know how you succeed.

Before Septuagesima Sunday

The Christmas Cycle in the Church Year is now definitely at an end. With Septuagesima Sunday the Church begins to prepare for the Resurrection of Our Lord, the greatest of all her feasts. As in Advent, her priests appear at the altar vested in

purple, thus showing the penitential spirit of the time. As then, she calls on us to renew our spiritual life by doing works of penance. In the Epistle of the day she puts before us the image of the athlete striving for victory in a race, and reminds us of the many things he sacrifices and endures for a perishable crown. Shall we Christians, she asks by implication, do less to attain the crown of eternal life? The illustration is a happy one, we extol athletics as did the Corinthians. How half-hearted is our striving for Christian perfection, compared with the effort put forth by our athletes! Resolve to renew your fervor during this holy season, so that with St. Paul you can one day say: "I have fought the good fight, I have finished the course, I have kept the faith."

Before Sexagesima Sunday

Though we have entered on a time of penance, and are close upon the sober season of Lent, yet we must not be depressed in spirit. Gloom is never proper to a Christian in the state of grace. No matter how great his trials may be, he is still joyful in the Lord. St. Paul is a shining example of joy in tribulation. In tomorrow's Epistle he tells us of the many sufferings he endured in preaching the Gospel; but so far from being downcast, he rejoices, saying: "Gladly will I glory in my infirmities, that the strength of Christ may dwell in me." Imitate the joyful spirit of the Great Apostle. Suffering is our destined lot so long as we are in this weary world, but it is not an unmixed evil. Rightly, it brings us closer to our Divine Savior, "who for the joy set before Him, endured a cross, despising shame." Learn to welcome sufferings as a sign of divine favor. All they who were in close relation to the Redeemer were thus favored, most of all His own Mother. Count it a joy to be one in that blessed company.

Anyone who has ever seen the Polish people at prayer will treasure the memory with a sense of reverence and admiration. A broadcast arranged from Czestochova, the famous pilgrimage shrine which, to so many Polish immigrants in the United States, is the symbol of their home land's greatness, had offered me the opportunity to grasp some of the meaning of that innate religious fervor of their nation. It is a fervor touching in its simplicity and at the same time truly inspiring because of its sincerity and depth. The haunting chant of the pilgrims in Czestochova which followed the sound of silver fanfares signalling the lifting of the curtains before the sacred likeness of the "Black Madonna" was as sad and strange and moving as is the history of Poland.—**Beyond All Fronts, by Max Jordan.**

Midweek Sermons for Lent

Useful instructions for Lenten Devotions

✠*J. F. Noll*

Ash Wednesday

Keep The Commandments

Fear God and keep His Commandments for this is the whole of man (Ecc. XII, 13).

(1) Keeping the Commandments is the least that any human being could be expected to do, even if self-love rather than love of God actuated him. The commandments of God, founded on the natural law, are of greater importance than the precepts of the Church, yet they are violated with less remorse.

Most Catholics not only observe the precepts of the Church better than the commandments of God, but act as though they honestly believed that if they attend Mass on Sunday they meet their religious practice obligation for the entire week following.

When God, in one of His commandments, required that the Sabbath day be *kept holy,* He meant that His people should set aside that day for *public* worship and devote it entirely to Him. No work of a non-religious character was permitted on that day; but people were expected to live morally and religiously *every* day.

The Church in the New Law quite logically requires her people to observe the spirit of the Third Commandment, and obliges them to attend Mass under pain of sin, because Christ instituted the Mass as the Church's official form of worship. The law requiring the entire Sunday to be kept *holy* still holds, because the Church cannot alter God's law. When you must work in factory or office on Sunday, turn it into a prayer.

But even if the entire Sunday were observed by attendance at public worship, by abstention from work and even from unseeming recreation—which withdraws one's attention from the claims of God and the interests of his soul—it would still not mean that God, or one's soul, or the apostolate for Christ (which His followers and soldiers must promote) could be neglected during the other six days of the week.

Since it is to our eternal benefit to be personally religious, to grow in spirituality, and to serve God well every day, a reminder so to live should not be necessary. Unfortunately, however, most Catholics do scarcely anything for God out of pure love, do little for the special purpose of their own sanctification, and the absolute minimum required for their soul's salvation.

(2) Most professed followers of Christ frequently sin by presumption; that is, they take great risks *by presuming* that

God will exercise His mercy and pardon them at the end of the week rather than avenge Himself by His justice for their insults.

What would your attitude be towards a false friend, on whom you expended extraordinary love, on whom you lavished great kindness, but who made no return of love, who offended you every day, and at the end of the week asked your pardon solely to keep your favor? Yet, haven't you been that kind of a false friend of God, saying daily, "O my God, I love Thee *above all things* with my whole heart and soul, because Thou art all good, and deserving of all my love?" Can you honestly make that profession of love, and then not only ignore Him completely between Sundays, but actually disobey many of His laws? Doesn't Christ Himself tell us what is the test of love when He says: "If you love Me you will keep My Commandments?" That is only another way of saying "actions speak louder than words." To desist from being a hypocrite is the least you should demand even of yourself.

Come to your senses this Lent like the many who, from time to time, make a good retreat, away from the distractions of the world, so that they and God may "talk it over." Resolve to start a friendship with God, true and sincere.

Such a genuine friendship will make you happy even if it does require the breaking away from unholy attachments, from persons, places and things that are a danger to the development of your love for God.

For your own good everyone of you should devote at least fifteen minutes each day to meditation or spiritual reading, even if you attend the public Lenten devotions in your church regularly, even if you recite the Rosary as a family prayer; even if you go to Mass every day. Your heart will be in such devotions and prayers only if you cultivate a deeper friendship for God—and a short daily meditation will help: "I will hear what the Lord will speak within me" (Ps. LXXXIV, 9). God does not speak to you effectively except when you are all alone with Him.

(3) Holy people in the past often made their meditation in the cemetery where the many tombs reminded them where their own "remains" will soon be. Their souls in eternity, their "remains"—disintegrating flesh and bones—in the grave. Meditate seriously on death and, even if you were as rich and wise as Solomon, you would say with him "all is vanity and affliction of spirit" except to serve God. Think of eternity and you would understand how St. Paul could say "I exceedingly abound with joy in all my tribulations" (2 Cor. VII, 4).

Of the highest angel, Lucifer, the prophet Ezechiel wrote: "Thou wast perfect in thy ways from the day of thy creation

until iniquity was found in thee" (Ezech. XXVIII, 15). But then "How art thou fallen, O Lucifer" (Is. XIV, 12)! He occasioned the creation of hell, and has been subjected to its torments ever since. The everlasting fate of man is not different from that of the angels.

On this Ash Wednesday the Church reminds you (1) of your death, which approaches closer, closer and closer every day, and which must not find you unprepared for a happy eternity; (2) of the need of repentance and of performing works of penance for sins committed to date; and (3) of the folly of living for the perishable things and the fleeting pleasures of this life, for they are robbers of the inheritance which God wants to be yours. Do not procrastinate "for you know not the day or the hour" when you will be summoned to judgment. In a single week in October the Church observes the feasts of three saints, who, as members of Royal families, were reared in luxury, but who, weighing worldly advantages against Heavenly honors and joys, entered monasteries or convents in order the better to prepare their souls for eternity. These saints are Bridget of Sweden, Francis Borgia, of Spain, and Hedwig of Poland. If you do not choose to do the precise thing they did, at least choose today a sure way of serving God better and of sanctifying your souls. You will never sanctify it, will not even likely save it, if you do not place its eternal interests above the temporary pleasures of this life.

False Use Of Liberty

Thou wast perfect in thy ways from the day of thy creation until iniquity was found in thee (Ezechiel XXVIII, 15).

(1) Lucifer, the leader of the rebellious angels, had greater intelligence than any human being at any time, but he also possessed *free will,* and it was his misuse of it that caused his damnation. Like the majority of men, a considerable number of the angels, when on trial as you are, chose to do wrong rather than right. In so doing they defied their infinitely lovable God and will pay the penalty of it for all eternity.

God's justice can play no favorites, will not excuse you because thousands of others are not even as good as you are.

Adam and Eve also misused their free will. Had they chosen rightly you and I, who inherited their nature, would have been given the credit for it, would have been rewarded by unbounded happiness here, would have escaped suffering and even death, and been guaranteed eternal felicity.

This unfortunate disobedience to God wrought greater havoc than a million atomic bombs could produce. It disturbed the harmony of all creation; afflicted death on every human being,

darkened everyone's intelligence, weakened everyone's will, made everyone incline to evil, caused all the revolutions and wars the world has ever witnessed, produced every affliction known to man.

God did nothing to correct the effects of the angels' misuse of their liberty because they were gifted with greater intelligence and more grace. They are still in hell. But, of course, they had no descendants like Adam and Eve. Out of pity for innocent descendents, God, Who still demanded full reparation for Adam's abuse of his liberty, sent His beloved Son to earth to make the infinite atonement, and to give to all mankind the same chance to earn Heaven as He gave to the good angels. The condition for its acquisition, however, is the same. Man must use his liberty in the direction of what is right; he must choose the good and resist the evil; he must sacrifice his own inclinations and do what God wills; he must deny himself, take up his cross daily and follow Christ (Luke IX, 23).

(2) Man is a dependent being, and, therefore, must do the will of Him on Whom he depends if he would hope to earn a "reward exceeding great." That is no curtailment of liberty, because no one enjoys liberty except under law. If you are not free to violate the rights of your fellowmen, surely you are not free to violate the rights of God—and He has a right to your complete loyalty and service. You are not free, but rather a slave, if you have no control over your mood, or inclinations, or passions. Neither are you made happy by being selfish, or stubborn, or defiant, or weak-willed. The happiest people are those who regulate all their conduct by the laws of God and of His Church. They have peace of mind, of conscience, have control over their inclinations, win the esteem of all who observe their good conduct.

The agitation throughout the world for "character training" is an agitation for self-control against criminal and sinful tendencies. If that be needed to make the world a better place in which to live, how much more is it needed for the everlasting happiness of the individual? No self-willed person is happy; no weak-willed person is happy. Those are happiest who are masters of themselves, and they, with the help of God's grace, find it easy to live virtuously.

When Christ demands that we deny "ourselves," that we carry a "daily cross" by sacrificing every evil propensity, He only demands what is for our good, and what conduces to our present and eternal happiness. Religion, to the one who does more than the minimum, is not a "kill-joy," but a producer of the greatest possible joy—a peaceful conscience and the assurance that "treasures in Heaven" are daily accumulating for everlasting enjoyment.

(3) True self-love concerns itself with *lasting* benefits, and not with passing pleasures or satisfaction. Every sin results from *false* self-love, such as momentary gratification, the escape of a momentary inconvenience, but isn't that evidence of a very deplorable weakness, of which one should be heartily ashamed? Isn't it cowardice, which in the army, or in sports, would merit censure or contempt? The one who is faithful to important orders, but makes light of little offenses, is wanting much in self-control. His spiritual life will decline if he looks for the line which separates mortal from venial sin—and he betrays despicable weakness. "I wish you were cold or hot," says Holy Scripture. It also says that "he who despises small things will fall little by little"—he will fall in character as well as in grace. Even the avoidance of all wrong is not equivalent to the doing of all that is right. But do the right, and you will automatically avoid the wrong.

Start to exercise self-control, to conquer faults already formed, to build up a good character—but that will not necessarily raise you above a good pagan, because it is negative goodness. Begin to practice good works, to cultivate the spiritual life, and your faults will take care of themselves. What is wrong with most people was well expressed by St. Paul when he wrote to the Philippians, "For all seek the things that are their own, not the things that are Jesus Christ's."

The Real Test

It is a serious responsibility of the colleges to train Catholic youth in correct social principles and correct attitudes in matters affecting society. Are our American Catholic colleges today accomplishing this purpose? This question can be answered by applying a test as simple as it is infallible. If our colleges are turning out graduates who bear on themselves the image of Christ, whose attitude towards social matters is Christ's own attitude, then those colleges are accomplishing their full purpose.—**The Mystery of Iniquity**, Paul Hanly Furfey.

Afraid to Come Home

Cardinal Hinsley liked to tell the story of two brothers who studied for the ministry. One was a little too flippant and whimsical to reach the heights; the other, a pompous and heavy-handed party, became a bishop in due course. "My brother," the whimsical one explained, "rose because of his gravity; I was held down by my levity."—**Try and Stop Me**, by Bennett Cerf.

Suggested Subjects and Sermon Jottings

Ignatius Smith, O.P.

For the Sundays of February and March 3

The Catholic Press

Introduction: February is Catholic Press Month. It gives occasion to talk about the nature and the needs of the Catholic press.

I. *The Nature of the Catholic Press*
   1. It includes our Catholic papers and periodicals that appear weekly, monthly, quarterly or annually.
   2. Its purpose, negatively, is to offset literature inimical to faith and morals and to defend the Church.
   3. Its purpose, positively, is educational, cultural, devotional and missionary.

II. *The Catholic Press in the United States*
   1. It enjoys freedom of which it has been deprived in many other places.
   2. Its growth, materially and in national influence, should create pride and loyal support among our people.
   3. It has had to struggle for existence and still struggles for perfection.
   4. Its future will bring many sacrifices, consecrated service and certain success.

III. *The Catholic Press Needs You*
   1. It needs you as a subscriber because it cannot meet its exalted purpose without your financial support.
   2. It needs you as a reader if its power is to be felt.
   3. It needs you as a contributor of news items, letters and articles.

IV. *You Need the Catholic Press*
   1. You personally need the Catholic press to continue your religious education, to broaden your Catholic culture, to keep in touch with Catholic events of local, national and international importance.
   2. Your family needs the Catholic press for all of these reasons and also because parents have the duty of providing good literature for their children. The young should be taught to love and to use the Catholic press.

V. *The Church Needs a Strong Catholic Press*
   1. To fulfill its mission of preserving and transmitting culture of the past to the future.
   2. To meet its obligation of saving real civilization by maintaining the supremacy of God and religion.
   3. To defend itself against slanderous attacks.
   4. The diocese needs the Cath-

olic press to advance every phase of diocesan Catholic action.

5. The parish needs the Catholic press to publicize its achievements and to promote parish spirit.

Conclusion

1. Pray for the progress of the Catholic press.
2. Subscribe to one or more publications.

Fourth Sunday after Epiphany
February 3

Prayer to Jesus in Dangers

Introduction:

The Apostles, during the storm, turned quickly to the sleeping Jesus and asked His help.

I. *Dangers Are Blessings If They Turn Us to Jesus*

1. Such a blessed peril was the storm on the sea of Galilee.
2. Such a holy hazard confronted many engaged in World War II.
3. Jesus is never far away though He may seem to be sleeping.

II. *Prayer to Jesus, in Danger, Is Intelligent*

1. He is omnipotent Master of all creation, even of the winds and the sea.
2. None of our problems is above His power. He wishes us to ask for the help that only He can give.
3. He loves us. The perils He permits prevent the neglect of Jesus into which security might plunge us.

III. *Prayer to Jesus Should Be Prompt.*

1. Some persons try, unsuccessfully, everything else and call on Jesus only in despair.
2. Prompt prayer to Jesus does not mean that other means should not also be used to overcome dangers to life, health, fame and fortune.
3. Delay in acknowledging the sovereign power of Jesus is not complimentary to Him.

IV. *Prayer to Jesus Should Be Humble.*

1. Dangers should not create rebellion against Jesus. He who gave up His life to make us happy is not the enemy of our happiness.
2. Value lies in every peril. Jesus sees this value even when we do not.
3. Prayer to Jesus must not be a demand.

V. *Prayer to Jesus Should Be Noble.*

1. We should pray for things consonant with noble human dignity.
2. We should pray for things in accord with the nobility of Jesus.

Conclusion. Ask Jesus now to make you turn to Him in danger.

Other Suggested Topics

Epistle (Romans, XIII, 8-11)
- The Love of Neighbor
- The Payment of Debts
- Works of Mercy
- The Commandments of God

Gospel (Matthew VIII, 23-28)
- The Vitality of the Catholic Church
- The Trials of the Just
- The Tempests of the Soul
- The Church, the Bark of Peter

Fifth Sunday after Epiphany
February 10

Hell

Introduction:

The cockle is allowed to grow with the wheat and is burned at harvest time. The wicked enjoy life with the good but will be burned in hell after the judgment.

I. *Hell Is a Reality.*
1. The modern tendency of agnosticism and incomplete Christianity is to rule out unpleasant teachings of religion—like sin and God's punishments.
2. God Almighty proclaims the existence of hell for those who die at enmity with Him. (Mark IX, 42; Matt. XXV, 45)

II. *Hell Is a Proof of Divine Justice*
1. God's patience with sinners often leads them and others to believe that He is indifferent to sin.
2. God punishes unrepented mortal sin in hell because it offends divine majesty.
3. God punishes unforgiven mortal sins because of the injustice they inflict on men.
4. The God of Justice will avenge His Honor and the sufferings of the just in hell.

III. *Hell Is a Place of Torture* (Apoc. XIV, 11).
1. Its tortures will be *physical* through hell fire (Mt. XIII, 22; Mark IX, 42), *spiritual* through loss of God, and *social* through universal hatred of each for everyone else.
2. There will be wailing (Mt. VIII, 12) Pain (Mt. XXV, 46) Darkness (Mt. VIII 12). Covered with the mist of death (Job. X, 21) and gnashing of teeth (Mt. XXV, 30).

IV. *Hell Is Endless*
1. The human soul cannot die. It will live somewhere forever. If not in heaven, then in hell.
2. An offense to an infinite, eternal God demands endless punishment.
3. God says the punishments

of hell are endless (Mt. XXV, 46).

V. *Hell Is Valuable*

1. The thought of it helps to avoid sin and temptation.
2. Hell as a fact in God's justice keeps punishment in the home and state on a noble level.

Conclusion: Pray God to be spared hell's tortures, that you may live and die in the love of God.

Other Suggested Topics

Epistle (Colossians, III, 12-18)

Gentle Christian Virtues
Forgiveness of Enemies
The Peace of Christ
Thanksgiving

Gospel (Matthew XIII, 24-30)

Watchfulness over Self
Tolerance for Sinners
Hatred of Sin
Bad Company

Septuagesima Sunday
February 17

Vocations

Introduction: Many are called, by the grace of God into the Catholic Church to save their souls. A comparative few are especially chosen by God to save their own souls and the souls of others in the priesthood or the religious state.

I. *Vocations in General*

1. Vocation is a call from God to eternal salvation. It is also a special call from God to travel a definite path to salvation.
2. The special call of God—special vocation—fits us through some trade, profession or other occupation through marriage or single blessedness into the divine plan for our happiness (Cor. VII, 20).
3. It is vital that each one find out one's special vocation. (Cor. VII, 7)

II. *Vocations to Religion and the Priesthood.*

1. God gives a very special vocation to comparatively few to save their own souls in the religious state or in the priesthood.
2. Such a vocation is a rare distinction because it makes men and women special partners of God in the works of the Church.
3. Persons blessed by God with a vocation to religion or the priesthood cannot evade it and hope to be happy. Neither can they be happy forcing themselves into these states without a vocation from God.

III. *Determining Very Special Vocations*

1. God makes His call known through natural agencies like desire, character, physical health, mental ability, the decision of confessors and superiors.

2. Each individual with a leaning to the priesthood or religion should analyze himself or herself, pray to God for light and consult a confessor.

IV. *The Need for Vocations*

1. Thousands of religious men and women are needed for the educational and charity work of the Church.
2. Thousands of priests are urgently needed to care for our expanding Catholic population at home and for missionary work in the Orient, South America and Europe.

V. *Lost Vocations*

1. Parents should not impede God's plan by neglecting or blocking vocations of their children.
2. Personal misery here and possible eternal damnation follow the rejection of God's call.

Conclusion: Pray with the Psalmist "Make known to me the way in which I shall walk" (Ps. 142, 8).

Other Suggested Topics

Epistle (I Cor. IX, 24-X, 5)

1. Self-Sacrifice
2. The Anger of God
3. Religious Hypocrites
4. The Goal of Life

Gospel (Mt. XX, 1-17)

1. Keeping Promises
2. Social Justice
3. Voluntary Idleness
4. The Sovereignty of God's Will.

Sexagesima Sunday
February 24

The Word of God

Introduction: Jesus preaches to crowds in the cities and towns. All listen eagerly but not all are converted in mind or life. He tells them why.

I. *The Word of God Is Necessary*

1. It is the knowledge of God revealed to mankind, contained in the Scriptures and tradition and preserved and preached today by the Catholic Church.
2. Human learning, even the best, is unable to give to man a program of earthly and eternal happiness and to nations a platform of progressive civilization.
3. The word of God is necessary to teach truth, to correct human thinking, to stimulate thought, to teach the real value of the individual and the family and to give sanctions to correct living.

II. *The Word of God Should Be Well Known*

1. Its meaning is inexhaustible and even after a life time of study more can be learned.
2. Catholic education is imperative for the young that they may learn the word of God. Adult education through study clubs and or-

ganized reading is recommended.

3. Only through extensive knowledge can the word of God be defended and explained today. This must be done.
4 Listening to sermons is a good way in which to learn the word of God.

III. *The Word of God Should Be Accepted*

1. Without compromise or conclusion since God is omniscient and has a right to be heard.
2. Some of God's word is understandable by the light of reason. Much of it is mysterious and must be accepted by the light of faith on the veracity of God.

IV. *The Word of God Should Be Lived*

1. "Not every one that sayeth Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father, etc."
2. Personal happiness here and all social and political organization depend on living God's word.

V. *The Word of God Can Be Nullified*

1. By ignorance of its deeper meaning.
2. By doubt, hardness of heart, blindness of mind and loose living. Most renegades live away their faith before they reason it away.

Conclusion:

1. Thank God for His revelations.
2. Study your faith.
3. Pray that your faith be strengthened.

Other Suggested Topics

Epistle (2 Cor. XI, 19-XII, 10)

1. Christian Courage
2. Speak the Truth
3. The Value of Temptation
4. Christian Humility

Gospel (Luke VIII, 4-15)

1. The Infallibility of the Pope
2. The Teaching Authority of the Church
3. The Loss of Faith
4. The Devil

Quinquagesima Sunday
March 3

Blindness

Introduction: In the sorrows of Jesus there seems to be nothing more distressing than the blindness and hardness of His own people.

Body of the Sermon

I. *Blind Man in Today's Gospel*

1. The beggar was physically blind but had keen mental vision.
2. The apostles had physical vision but were spiritually dull because "they understood not the things that were said" by Jesus.
3. The Apostles were worse off than the blind beggar.

II. *Innocent Blindness of Mind.*

1. Due largely to excusable ignorance of real teachings of Jesus. Most bigoted anti-Catholics have heard only slander of the Church.
2. Appeals on behalf of God to today's American pagans leave them untouched because of the neglect of religious education and church-going.
3. While excusable, this blindness is disastrous for social order and national security.

III. *Guilty Blindness of Mind.*

1. It is the privation of the knowledge of divine things by which one voluntarily refrains from consideration of things pertaining to salvation either directly or indirectly.
2. It is voluntarily and sinfully avoiding consideration of God and turning to things more pleasant (St. Thos. Sum. Theol. II-IIae, q. 15).
3. Blindness of mind and dullness of sense are opposed to the gift of understanding.
4. It is found in millions who suspect that religion is worthwhile, that the Catholic Church is right but will not investigate. They do not want to be disturbed. Often it is the result of sensuality and lust and is a curse of God.

IV. *Jesus and Blindness of Mind*

1. He was grieved by it (Luke, XIX, 41).
2. He said God would punish it (John XV, 22).
3. He said it was a punishment of God (Mark IV, 11. John XII, 37).

V. *Cures for Blindness of Mind*

1. Keep the blind of mind discontented and disturbed by full presentation of God's demands.
2. Continued presentation of God's rights, by pen, voice and example.
3. Prayer for the blind of mind in and outside the Catholic Church.

Conclusion: Jesus weeping over Jerusalem and over the United States.

Other Suggested Topics

Epistle (1 Cor. XII, 1-13)

1. Christian Charity
2. Patience
3. Growth in Holiness
4. The Beatific Vision

Gospel (Luke XVIII, 31-43)

1. Praising God
2. Giving Thanks
3. The Purpose of Mysteries
4. The Zeal of Jesus

The proud he tam'd, the penitent he cheer'd:
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought—
(A living sermon of the truths he taught—)
For this by rules severe his life he squar'd,
That all might see the doctrine which they heard.

—Dryden, **Character of a Good Parson, 1, 75**

Book Reviews

Pastoral Spanish by Alphonse Simon, O.M.I., Newman Book Shop, Westminster, Md., 1945, $3.00.

PASTORAL SPANISH is much more than just another grammar of the Spanish language. It is rather a practical handbood intended for the use of priests and future priests—whose pastoral work will take them among the Spanish-speaking people of our southwestern States. Their needs are kept always in mind. Consequently, the niceties of Spanish syntax are avoided and every effort is exerted to make the book eminently practical. The author is to be commended for having done well a task that needed urgently to be done.

The volume is divided into three books. Of these the first is devoted to the fundamental and essential rules of Spanish grammar. The treatment here is intensive rather than extensive. As the author states in his Introduction: "You will find just enough rules of grammar to show you the reason why you must express a certain thought in a certain manner." The verb, always a crucial problem in any language, in this work receives special attention. Some 35 of the total of 85 pages of the grammar section are reserved for its discussion. Especially fine are the chapter on the use of the different moods and tenses, and that which gives simplified rules for conditional sentences. Throughout the book, rules are stated briefly and clearly. It is never necessary to hack one's way through a maze of verbiage in order to get at the meaning of a statement.

The second book contains a series of model pastoral conversations. These cover almost every possible contingency that could confront a pastor in the daily discharge of his sacred duties. They offer the student who uses the book as a text an opportunity to apply the rules he learned in the first section. Each conversation is followed by a set of grammatical notes wherein obscure points of grammar are dealt with more fully than they were in the grammar. The conversations relating to work in the confessional should be particularly helpful to priests.

In the third and final book the catechism is completely but briefly explained to a group of children. This section should be of great value to priests and catechists in the preparation of their own catechetical instructions.

Three appendices or indexes complete the book and contribute much to its practical usefulness. The first is on ecclesiastical vocabulary in which words likely to be used in the discussion of a certain topic are listed under that topic. The second is a grammar index which indicates the respective pages in which particular problems of grammar

are discussed. The third index is a homiletic index. The book contains only a few typographical errors, all of which are of minor importance. Father Simon is to be congratulated upon having produced a handy, practical volume that will enable the clergy and future clergy of our southwestern States to obtain readily a sufficient knowledge of Spanish for the fruitful accomplishment of their work.

—*John Vogelgesang, S.V.D.*

The Holy Sacrifice of the Mass, The Very Rev. Martin Hellriegel, Pio Decimo Press, St. Louis, 1945, pp. 66. $1.25.

FOR the Christian, life is "a most holy road" from the sacred baptismal font to the judgment seat of God. "This highway leads over the altar," where morning after morning the "whole work of the redemption is present." The only true manner in which a Christian can answer the question, "What is the Holy Sacrifice of the Mass?" is "by a eucharistic life, by offering himself with the eucharistic Lord to God the Father, and by receiving from the Father the sacrificed Flesh and Blood of the Son."

In the presentation of this fundamental truth of the Mass, Father Hellriegel's slender book is rather remarkable. It actually gives light, and realization. In very few chapters the author uncovers the Mass as a vital, eager action of mind and will, the living of a life. And what is more, by the quality and color and energy of his language, he succeeds in making us experience it. To hear Mass, to say Mass requires the dedication and renovation of the whole person: mind, will, and feelings. It is to know what Christ does on the altar, to know what we are supposed to do; *it is to want to do it.*

Ceremonies, symbols, details exist only to reveal and enhance this state of creature before God.

Against such a backdrop of deep truth, Father Hellriegel unfolds the pageant of the Mass, showing, picture by picture, how a devout Christian can identify himself with the redeeming, sanctifying action of Christ, and "Through Him and With Him and In Him" pay to God the debt of religion. The author makes the simple and particularly happy division of "Fore Mass" and "Sacrifice Mass." In the "Fore Mass," man speaks to God: "I am a sinner, I am in need of redemption." "I have found God my Father." And God speaks to man through the Epistle, the Gospel, and the Sermon. The "Sacrifice Mass" brings us Offertory, Consecration, and Communion, with its many parts, but with one single idea: "Bread, wine and ourselves. And these Three must be One." "We have One. . . Who will turn the bread into His Sacrificial Body, the wine into His Sacrificial Blood and ourselves into Himself."

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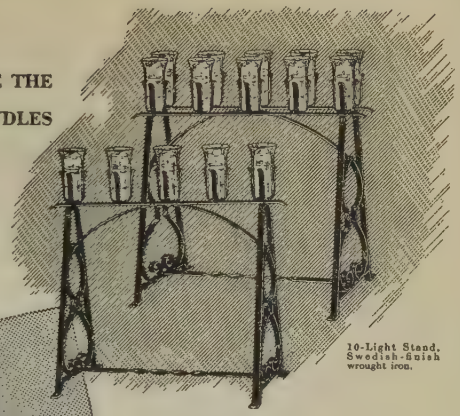

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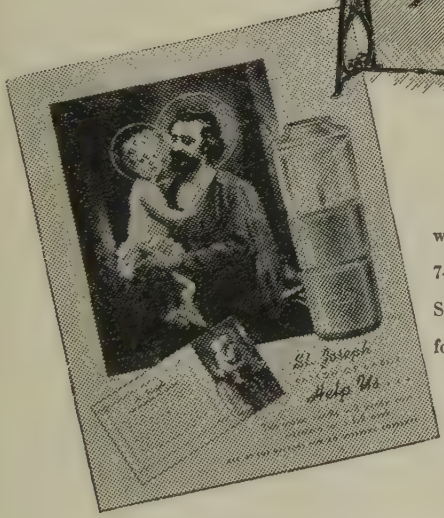

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The book is well printed and attractive. It invites a reader. William Cladek is to be commended for his reproductions from Guardini's "Sacred Signs," and in particular for the simple, artistic dignity of the title page. Pio Decimo Press has matched with reverent artistry a beautiful treatment of the Mass.

—*Eugene A. Walsh*

The Jewish Dilemma by Elmer Berger, The Devin-Adair Co., N. Y., 1945, pp. viii, 257. $3.00.

THIS is a coherent, well authenticated story of the origin, development and tactics of Zionism; and its demand that Palestine be transformed, against the will of the Arab majority, into a Jewish Commonwealth. It is a protest on the part of a Rabbi against the use of "the agonies of War" to further a "Zionist nationalistic ideology."

The author, as the Executive Director of the American Council of Judaism, holds, as did the King-Crane Committee appointed by President Wilson to study Middle East conditions (1919), and Winston Churchill, while Secretary of State for the Colonies (1922), that the Balfour Declaration (1917), promising "the establishment in Palestine of a national home for the Jewish people," "is not equivalent to making Palestine (as a whole) into a Jewish State." This contention is sustained by the action of the League of Nations (1922) in separating Trans-Jordania (part of Palestine) from the main part of the Holy Land to form an independent State, despite the protest of the Zionists.

The book is a protest against Zionists assuming to speak for the Jewish people as "a people," a unit, which is non-existent, as Jews are "the leading non-conformists in the world." One instance cited is the promise given to Lloyd George to rally the Jews

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of the world for the Allied cause if given assurance of a homeland in Palestine. Rabbi Berger calls this a "fraud," as the Jews fought not as Jews, but as Americans and Britons, as Germans and Austrians.

Objection is raised in the book to Zionist talk of "the homelessness of Jews"; that "only in Palestine can Jews be a normal people," for assuming that "the short-lived nation of Jews," that existed centuries before the Christian era, warrants the contention that Jews are a nation today. Such a cure-all for Jewish suffering is held to be of modern origin, as the Jews who prayed for Palestine looked forward to the return there of Israel when the Messiah came. The small number of Jews in Palestine up to the time Hitler came to power shows that love of Palestine meant going there to live for but a very small minority of Jews.

The Zionists, whose aim is political rather than religious, are taken to task in the "Jewish Dilemma" for crying out today, as if they were in Babylonian captivity, "How can we sing a song in a foreign land," etc. (Ps. 136), with no regard for the prophecy of Jeremiah to the same Babylonian Jews (586 B. C.), that they "seek the peace of the city whither I (the God of Israel) have caused ye to be carried captive . . . for in the peace thereof shall ye have peace" (29:6-7).

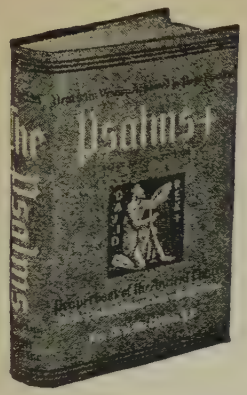
Rabbi Berger advocates continuing to follow the prophetic admonition of Jeremiah, as Jews have done for many centuries before Political Zionism was heard of, by seeking peace in the countries of their birth or adoption. Jewish problems should be solved by Jews in their many respective homelands, says he, instead of "courting trouble" by "wanting to live on a hot griddle." This can be done by patterning their aspirations after the environment in which they live; by becoming "responsible citizens" therein, instead of assuming a "ghettoized race-church status."

This is but a suggestion of the compilation of data and arguments in the "Jewish Dilemma," which are unknown to those non-Jewish Americans rallied to the Zionist cause, through their sympathy for the Jews upon whom Nazism centered its venom.

—David Goldstein, LL.D.

Master race concepts are not confined to Germany by any means. Those who think so might well heed the remark made by Archbishop Robert E. Lucy, of San Antonio, Texas, in the course of a sermon, on March 18, 1943, when he said that "even today many of our citizens cling to the empty myth of the master race. They feel that the man whose skin is brown or black is somewhat inferior and must be held in subjection. As though Almighty God were concerned with pigmentation!"—**Beyond All Fronts, by Max Jordan.**

Approved English Translation of New Latin Version



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CATECHETICAL GUILD

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(Continued from page 6)

ran and others sympathetic to Communist causes.

In general, the Communists are adding pressure to get the soldiers back, because they want the Soviet Union to have more of a free hand.

One large group of strikes includes those motivated by a desire for higher wages. But even here, no simple formula can be applied in every case. For instance, in steel, higher wages would necessarily lead to higher prices. In the motor industry, however, there are signs that a moderate increase (say, less than 30%) could easily be carried by General Motors, and possibly by its competitors, and this without price increases.

Still another item to be taken into account is the fact that the A. F. of L. has quietly been pocketing increases in its various contracts, while the C. I. O. has had to fight to get the same amounts. —Yet one of the most serious strikes—that in the 'phone industry—was promoted by an independent union.

One firm, Western Union, had its offer accepted by the A. F. of L. unions, but rejected by its left-wing C. I. O. union. At the same time, however, it would be wrong to say that strikes are confined mainly to Communist-controlled unions. For while the Reds are exploiting and intensifying the situation, they have not originated it.

All of which adds up to a very confusing picture. It also prompts the question: When will the public interest be considered?

Negro Pix-Mag

NOW and then, in these columns, we have referred to **Negro Digest**. The publisher of that little magazine, having sedulously polished his pennies and nursed his profits, has recently (November) burgeoned forth with a picture magazine, **Ebony**, appearing monthly at twenty-five cents. It's a fairly good takeoff on **Life**, although not yet up to Luce quality. But the editor of **Ebony** promises to present the positive side of Negro life and culture, leaving to others the steaming cauldrons of inter-racial friction.

In its maiden issue, **Ebony** featured a spread entitled "Catholics and Color," and devoted principally to the ordination of Father Arthur Winters by Bishop Gerow at Bay St. Louis. The pictures were excellent and the accompanying text—although there were a few gaffers—was not bad at all.

Qualis Pastor, Talis Grex

WE believe that an all-time record has just been hung up by St. Alphonsus, the downtown parish in Baltimore. Under the direction of Father Louis Mendelis, the parish last year contributed the staggering total of $72,817.08 to the missions.

The people would not do so well, perhaps, if their pastor did not point the way. He never appeals for the missions without first laying his own salary for the month on the plate. Some time ago, when a purse was raised on the occasion of his fifteenth priestly anniversary, he turned the whole

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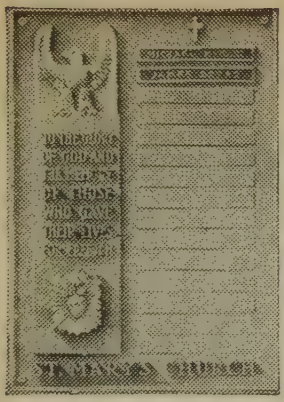

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"Christ My King"

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* * *

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* * *

Twenty years a bishop on June 30th, Bishop Noll addressed this booklet to his clergy as an anniversary message. Whether or not copies were printed for general requests, we do not know. If not, perhaps "a good man showeth favor, and lendeth." Definitely untrue in this case is the adage, "who goeth a borrowing, goeth a sorrowing," for the thirty meditations of Christ My King can fashion or increase an approved clerical standard. For short spiritual readings, it should most certainly satisfy any priest; and be even more salutary for a retreat. In idea it prays: "O God—Father, Son and Holy Ghost—enlighten my mind that I may know what I have to do or to omit in order to procure Thy glory, my own perfection, and the salvation of others."—**The Ave Maria.**

* * *

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OUR SUNDAY VISITOR

Huntington, Indiana

thing over to St. Charles College as a scholarship for the education of poor seminarians—a gesture which was matched by Father Anthony Dubinskas, his curate, on the occasion of his own fifteenth anniversary.

St. Alphonsus is neither a large church nor a numerous parish. As a matter of fact, it is, strictly, a Lithuanian parish, but it is frequented by crowds of office-workers and shop-keepers who stop in for a visit, for confession, benediction, or some other of the many services with which Father Mendelis supplies his clients.

If any pastor can top that figure of $72,817.08 representing one year's contribution to the missions, we'd like to be informed, just for the record.

N. O. D. L. Report

FATHER Henry J. Lenahan, New York Archdiocesan Director of the N. O. D. L. sends the following report on the work of his organization during 1945:

The New York Committee for Decency in Magazines regularly reviews two magazines for the N. O. D. L. It also directs to the proper prosecuting agency any magazine judged to violate existing laws, and confers with distributors and publishers.

The New York Society for the Prevention of Vice reports that during the year 1945:

23 persons were arrested for publishing or distributing indecent literature.

Currente Calamo

9 were convicted or pleaded guilty.

37,000 books and magazines were confiscated and destroyed.

23,000 picture post cards were confiscated.

347 photographic films were confiscated.

And the plates for 53 books were destroyed.

Legion of Decency

MONSIGNOR John J. McClafferty, Executive Secretary of the National Legion of Decency, has expressed the wish that more pastors would subscribe to the Legion's list of motion pictures, and have it posted in the vestibule of the church or in the school. The list will be sent weekly to pastors at the nominal price of $2.00 the year.

The National Office of the Legion of Decency also supplies the reason for rating films as it does. One of the chief worries of the National Office has been the notion that all "A" pictures are suitable for children, because this is not true. Those rated "A-1" are suitable for children, but those "A-2" are "unobjectionable for adults."

Correction

Last month the article "Impressions of an Auxiliary Chaplain" was credited to Father John F. Mauer of Cascade, Iowa, while it should have been credited to Father S. J. Mauer, pastor of St. Patrick's Church at Cedar Falls, Iowa, and Chaplain at the local State Teachers College, where the Cadets and Waves were in training.

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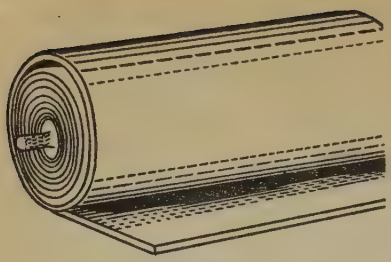

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Correspondence

—:—

A Study in Color

Editor:

Allow me to commend you for your editorial "Toddle and Step" in the December issue.

I am afraid, however, that you were guilty of something you condemned in your efforts to solve the race problem, for it will take a lot more than "savoir-faire" and toddling "optimism" to make any noticeable improvement in the Negro's acceptance and position in the Church in this country. Again, why in the name of heaven do we have to be so fearful of giving offense when discussing this problem among ourselves as priests?

If you had had any experience among Negroes, you would know as well as I that often the big obstacle towards their conversion is the indifference and frequent hostility of priests and nuns as well as of our adult white Catholics. If we exclude the deep South, a lot more could be done for the Colored, if we had the proper Christian leadership from our clergy. Most of the latter are not interested in the Negro, because the Colored live on the "other side of the tracks;" worst of all, they don't realize the damaging effect of words and acts, because they don't know the needs and the hurts of the Negro. That is why I am afraid an article like yours, with its optimistic complacency, is apt all the more to lull to sleep those who should be the active guardians and pastors of those sheep who are in most danger of losing the Faith.

Priestly Indifference

Actually, Reverend Father,

we have very little to be optimistic about in our care of the Colored. Roughly speaking, I should say that while one out of every six or seven Americans is Catholic, less than one out of every sixty Negroes in the United States belongs to the true fold. You mention one Catholic high school that has admitted Negroes; I know of a lot of others that have done so, but for every one that admits them, I can tell you of thousands that do not, even in the North. And so it is with just about every other "optimistic" angle of the Negro apostolate.

For many years I have listened to the difficulties that our Colored Catholics find in practicing their Faith—and there are new ones popping up every day—and I have given much thought to the solution. The only remedy that I can see, apart from enlightenment and conversion of our white laity, is the awakening of priests to the problem. And the only way to achieve this is to tell them in every way possible the immense harm that priestly indifference, thoughtlessness, and lack of care is effecting among the Negroes. Our priests are zealous men, kind and compassionate where misery is present, and most of them would be enthusiastic champions of the Catholic Negro if they were conscious of his daily difficulties and hurts.

Now don't you think that such is a far more effective method of reaching the priestly apostolic heart? Maybe I have been a bit too critical, but it does eat me up when someone writes or says something on the Negro problem that won't do much good. It may

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be, too, because I've just lost a good prospective convert: she went across the street from her home to Mass and when the usher passed her up with the collection basket (a customary procedure toward the Colored in that particular parish) she took offense and said no more Catholicism for her.

With best wishes,

A Redemptorist Father.

From Cover To Cover

410 South Wisconsin Ave.,
Rice Lake, Wis.

Reverend and dear Father:

The Priest is really a wonderful magazine and affords lots of timely information which would otherwise never be obtained. The articles which discuss the chapters of the Symposium on Protestantism are very good and helpful. I read every issue of **The Priest** from cover to cover and my only regret is that I subscribed too late to get the first issue.

I was rather amused by a certain letter in the correspondence column by one who was objecting to articles in **The Priest** written by women. I agree wholeheartedly with you the truth should not be rejected because of the source whence it comes.

However, I do think that **The Priest** should be restricted to priests and seminarians. After all, it might be possible to call **The Priest** a technical magazine in a way, and as such it should be of interest to those only for whom it is written. For all others it is only idle curiosity to read such a magazine. Then, too, if the magazine **The Priest** is written and intended for priests, then it is just as foolish for religious and lay women to avidly read **The Priest** as it would be for priests to read in like manner the **Ladies Home Journal** or the like.

We hope that **The Priest** will advance in the second year of its life as it has done in the first.

Cordially yours,
Clarence Ludwig

?
HAVE YOU RENEWED YOUR SUBSCRIPTION TO THE PRIEST
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Churchmen Warned Against Communist Fifth Column

Editor:

Congratulations on your last two issues. We need articles like those by William Henry Chamber-

lin and Eugene Lyons. Apropos the latter, ("When Shepherds Are Sheep," December, 1945 **Priest**) you'll be interested in the enclosed clipping which I've taken from the Pittsburgh **Sun-Telegraph** for December 14. I'd like to see this reproduced in your columns.

Am looking forward to your article by J. Edgar Hoover. He's been preaching some mighty fine "Catholic doctrine" lately and it's encouraging how our American People take it from him. Thousands give him a hearing who wouldn't listen to a Catholic priest.

The **Sun-Telegraph** story follows:

Communist schools to destroy capitalism and free enterprise and set up a "fifth column" for Russia are operating in America, Dr. George W. Robnett of the Chicago Church League of America, charged here yesterday.

To combat it, he urged more "intellectual vigilance" and warned ministers, professors and college presidents against use of their names by Communist "front" organizations.

One of the Communist schools he told the Pittsburgh Layman's Council, has been operating in the Euclid Ave. Baptist Church, Cleveland, where Dr. Bernard C. Clausen, formerly pastor of the First Baptist Church in Pittsburgh, is now the minister.

Another, he said, is in a nine-story Communist Party building at Sixteenth and Ninth Sts., New York.

He claimed they are financed by The Trade Union Service Inc., New York, which publishes 39 "left wing" newspapers and magazines. Trade Union Service, he charged,

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is financed largely by Frederick Vanderbilt Field, scion of Vanderbilt wealth, and Corliss Lamont, son of Thomas Lamont, Wall Street banker.

He termed Field and Lamont "frustrated intellectuals."

Robnett also charged:

That Joseph P. Lash, Mrs. Eleanor Roosevelt's friend who was listed as a Communist by the Dies Committee, is now director of the Union for Democratic Action, which Robnett said is a "socialistic" front organization for Communism.

That Paul Porter, now head of the Federal Communications Commission, was the author of an article advocating socialism in the Oct. 1932 issue of Revolt, a magazine distributed widely to college students.

Dr. Robnett, producing a copy of the magazine, read 12 ways in which to produce revolution, chiefly through infiltration into intellectual groups, published on the second page of the magazine. The title of Porter's article was: "Fascist Goat Glands for Capitalism."

Dr. Robnett said "more and more ministers and educators" are spreading "socialistic doctrines, contrary to Christianity and the American way of life."

He said they don't like "the odium of Communism," so prefer to be known as "socialists," adding:

"But they are one and the same thing.

"The trend is left, even in seminaries, where we train ministers and I include Princeton Theological Seminary, which we always

used to refer to as a 'bulwark of Americanism.'"

He said the whole Communistic program is a movement to "minimize the importance of Christianity and to destroy capitalism," declaring:

"They want to destroy the profit motive. If they do that, the only thing left is government subsidy which would control everything and everyone would be dependent upon some bureaucrat."

The profit margin, he warned, is "the only thing man has on which he can be independent."

Dr. Robnett called Dr. Claud Williams, a Detroit Presbyterian minister, a Communist, said he was preaching racial hatred there; that he formerly headed the Communist Commonwealth College at Mina, Ark., for five years and is now head of the Peoples Institute of Applied Religion in Detroit.

Keep up your good work.

T. F. R.

He Watched Atomic Bomb Float To Earth

Editor:

Paging through the January PRIEST, I lighted on the section of "Currente Calamo" entitled "The Eternal Priest." It struck a responsive chord immediately and I hurried to look up an old letter from my younger brother, a Marine with the medics of the 2nd Division, now located at Kumamoto, Kyushu in Japan.

Describing his short stay in Nagasaki, he wrote: "I forgot to tell you about the Polish Franciscan I met in Nagasaki. He has been there for 16 years and I believe he is the only man who

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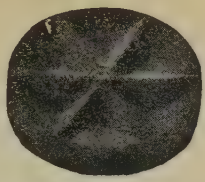
Self-Lite  **Char-Coal**

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watched the atomic bomb float to earth on its parachute and live to tell it. He spoke no English, but we made out all right with the aid of a Polish Marine. This Franciscan was tickled silly to see Americans and he told us many stories. He had 15,000 Catholics, Japs, Russians, and Poles in Nagasaki, but since the atomic bomb there are only 7,000 or so alive. It's too bad such a thing had to happen. He couldn't describe how the bomb blew, and I can see why after looking at the results. Nothing, nothing whatever, was untouched."

Though the details vary both as regards the number of years the priest spent in Nagasaki and as regards the number of Catholics in his charge, I have no doubt your correspondent and my brother were speaking of the same priest.

From Kumamoto my brother writes that it is a moving sight to see the toughened Marines of the Second Division avoiding the Geisha sections of the city and spending their free time at a local orphanage of young Japanese girls up to thirteen years of age, presided over by two French Sisters. The Americans bring in medical supplies and though they gripe constantly at the amount and quality of their own food they hurry to carry portions of what they can get to the good Sisters. My brother has even conducted, at their insistence, a class on American folksong.

Trusting these items will be of interest to you and congratulating you on the good work of the PRIEST, I beg to remain

Sincerely in Christo,
Rev. Luke M. Ciampi, O.F.M.

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